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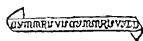
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JANUARY, 1873.

THE OLD-WELSH GLOSSES ON MARTIANUS CAPELLA.

THE library of Corpus Christi College, Cambridge, possesses a folio MS. of Martianus Minneus (? Minneius) Felix Capella *De Nuptiis Philologiae et Mercurii*, formerly marked N. 17, but now MS. 153. The MS. at present contains 86 leaves (leaf 68 is gone). It belongs to the eighth century, is written in double columns, and is copiously glossed in Latin. Amongst the Latin glosses Mr. Bradshaw, librarian of the University Library, Cambridge, lately discovered the following Old-Welsh glosses. He transcribed them, and generously gave me a copy of his transcript. During my recent visit to Europe I compared this, letter by letter, with the original codex, and found that Mr. Bradshaw had done his work with the priceless accuracy of an accomplished palæographer. The Welsh glosses (which are all in a hand of the eighth century) begin in the second column of the recto of fo. 1, and some are found in each of the first fifteen folios. They recommence in the first column of the recto of fo. 38, and continue down to the verso of fo. 51. They then recommence at fo. 57 b, a, and end on the verso of fo. 66. Like the Kymric glosses on the Cambridge Codex of Juvenius (*Beitr.*, iv, 385-430), they are copiously accentuated;¹ but, unlike these and

* ¹ These accents sometimes occur over consonants, and never signify production of vowels. Z. 165. Rather they seem used to shew that the words over which they are placed are not Latin.

the other Old-Welsh glosses, they are written in a hand so exquisitely clear that it is impossible to misread them. The frequent duplication of the tenues (e. g., *deccolion, carreec, casulhetice, coiliauce, rettetice, leuesicc, ditti, immottihion, uneenetticion, hepp, leteinepp, talcipp, panep, popp-tu*) and *s* (*iss, muiss, tuss-lestr*), and the use of *-e* in desinence for *-ei* (*dagatte, immisline, dirgatisse, (a)dolte*, are also peculiarities of the glosses now published.

The abbreviation 'E.' denotes Eyssenhardt's edition of Martianus Capella (Lipsiae, 1866). The numbers following 'E.' denote the pages of that edition. 'J.' means the Cambridge Codex of Juvencus. 'Z.' means the second edition of Zeuss' *Grammatica Celtica*.

(1). fo. 1 a, b. *orbardaul leteinepp* (gl. 'epica pagina'). The context is 'epicâ nulgo lyricâque paginâ consonarent,' E. 2. *or* is a combination of the article *ir*, now *yr*, with the preposition *o*—'ex,' 'a,' 'de,' Z. 667, and infra 3 a, a. So infra *or cuetice cors*, 8 b, a, plur. *or deccolion*, 7 b, b, or *dubeneticion abalbrouannou*, 42 a, a.

bardaul (now written *barddaw*), 'bardic,' an adjective formed from *bard*, now written *bardd* (Gaulish *bardos*, Ir. *bard*, Corn. *barth*, Br. *barz*; cf. Gr. $\phi\alpha\delta$ -?) by the suffix *âlo*, Z. 766, 818. So *carnotaul*, infra 4 a, a, and *ardomaul*, 9 a, b.

leteinepp (now represented by *lledwryneb*, 'superficies') is a compound of *let* (= Ir. *leth*, Lat. *lotus*, Gr. $\pi\lambda\acute{\alpha}\tau\omicron\varsigma$) and *cinepp* = *hwyneb, enep* (facies), Z. 838; Corn. *cneb* (pagina), Z. 838, 1078. As the corresponding Irish word is *cinnech* (face, honour), gen. *einig*, we may conclude that the *-ep* in the British words represents the suffix *-ika*, Z. 806, 811; and compare the Zend *ainika*, Skr. *anika*, which Fick (*Vergl. Wörterbuch der Indogermanischen Sprachen*, 228) brings from the root *an*, 'to breathe.'

(2.) *anu di iuno* (gl. 'Suadae'), i. e., 'a name for Juno.' The context is 'delenitua suadae coniugis amplexibus,' E. 2. *anu* (also in fo. 11 a, b, infra), pl. *enuein*, 11 a, a, 11 b, b, infra, now *enw*, is = Corn. *hanow*, pl. *hynwyn, henwyn*, Z. 293; Ir. *ainm* (pl. *anmann*), Z. 268, ex *anne*, stem *anman* by metathesis from *naman*; Goth. *naman*-; Gr. $\delta\nu\omicron\mu\alpha\nu$ - in $\delta\nu\omicron\mu\alpha\acute{\iota}\nu\omega$, Fick, 112. As to the vocalisation of the *m*, cf. Z. 114 (corrected as to *dauw*, Z. 1084 b); and the preposition *nou*, infra 2 a, a.

The preposition *di* (also in *enuein di iunoni*, infra 11 a, a, nomen *di cretae*, 49 b, a; nomen *di tauro*, 50 b, b), now *y*, Z. 663,

is the Corn. *dhe*, Br. *du*, *da*, Ir. *du*, *do*, Z. 662, Old-Latin *du* in *indu*. It occurs with a suffixed pronoun in *ditti* (tibi infra 9 a, a.

(3.) fo. 1 b, a. *cimmaithuress* (gl. 'collectae'). The context is 'sororis eius collectae,' E. 3. This word, which re-occurs 8 a, b, is a compound of *cim*, Z. 902 (also in *cim-adas*, *cim-maithion*, infra 4 a, b, 4 b, a), and *maithuress*, formed from *maithur* (= Br. *maczur*, 'nurture,' Z. 1068) by the suffix *-ess*, Ir. *-is*, Graeco-Latin *-issa*, Z. 834. Cf. the modern *meithrin*, 'nutrition,' *cymmaethu*, 'nourished together,' *cymmaethiad*, 'connutrition,' *cymmaeth-lu*, 'a family,' *maeth*, 'nurture,' 'fosterage,' ex *macto* (-ti t), Z. 102, the diphthong having arisen from the excussion of a consonant, as in *laith*, *laeth*, 'milk,' Z. 150 = Ir. *mlacht* (in *bo-mlacht*), *lucht*. The root is MAK, still preserved in the modern *mayr*, 'to nurse.'

(4.) fo. 2 a, a, *nouirmunnguedou .i. coilou* (gl. 'extorum'). The context is, 'denudata pecudum caede fisticulatis extorum prosicis viscera loquebantur,' E. 5. The preposition *nou*, which always indicates the genitive (sg. *nou ir guirdylus*, 3 a, a; *nou ir emid*, 4 b, a; *nou ir crunnui*, 10 b, a; *nou lia*, 45 b, a; *nou ir erriece*, 51 b, a; pl. *nou ir goudonou*, 2 a, b; *nou ir hireimendridou*, 4 b, a; *nou ir fionou*, 9 b, b; *nou ir cleiteirou*, 10 a, a; *nou ni*, 44 b, b; *nou ir aurlcou*, 46 a, a; *nou lirou*, 51 b, a) is regarded, I think rightly, by Mr. Bradshaw as a later form of *nom*, which occurs in the Oxford gloss, *nom ir bleuporthetic* (gl. 'lanigerae,' Z. 1054), 'nee fuge lanigerae memphitica templa iuvencae'.¹ I would connect this obsolete preposition with the Lithuanian *nu*, 'von,' which Fick (582) refers to the Indo-Germanic *ana*.

ir is the gen. pl. of the article.

munnguedou is the pl. of *munngued*, which is a compound of *mun* and *gued*, Z. 890: cf. *onguedou* (gl. 'exta'), gl. Ox. 41, probably a mistake for *monguedou*, cognate with the modern *monoch*, 'entrails.'

coilou is the pl. of *coil*, now *coel*, 'omen,' Ir. *cél*, O.N. *heil*. In Z. 1056 the pl. is *coilou* (gl. 'auspiciis'): cf. *coiliauue*, infra, 12 a, b.

(5.) fo. 2 a, b. *nouirgoudonou* (gl. 'tinearum'). The context is 'tinearum morsus cariesque carpebant,' E. 5. Here *goudonou* is the pl. of *goudon* = Corn. *goudhan* (gl. 'tinea'), Br. *goz-an*, Z. 1076. The Welsh *griddon*, 'mites,' there cited, seems a different word.

(6.) *coiliauue* (gl. 'augur'). The context is 'dedignatur augur pythius nuncupari,' E. 5. This is a derivative from *coil*, supra, 2 a, a. As to the suffix *-iauue* (ex *-iāco*), see Z. 849: cf. Corn. *chuillioe* (gl. 'augur'), *cuillioes* (gl. 'plutonissa'), Z. 1071.

¹ Correct as to *nom* not only Z. 1054, but Schuchardt in Kuhn's *Zeitschrift*, xx, 273. The *neu* in Skene, ii, 287 (*kynn ba vygkylchet croen neu ganyr galet*, 'before my covering was the skin of a hardy goat') seems a corruption of *nou*.

(7.) *leuesice* (gl. 'carientem,' leg. -antem). The context is 'sed alibi lauros primores arentesque ederas alibi cariantem tripodem crepidasque situ mureidas praesagiorumque interlitam memoriam reppererunt,' E. 5-6. Ebel explains this word as an adjective compounded of *lou* (now *lleuen*, pl. *llau*, 'lice,' Corn. *lowen*, Z. 1076; *lleuen-ki*, 1073, Br. *laouen*), and *esice* (ex *ad-ticio* ?), now *ysig*, 'fretting,' 'corroding' (*lou* in allgemeinerem sinne gebraucht, also 'etwa wurmfraeszig, wurmstichig'). *Lou* is cognate with Teutonic *lūs*, *laus*, which Grimm connects with Goth. (fia)*liusan*, 'verlieren,' 'verderben,' as Gr. *φθεῖρ* with *φθεῖρειν*.

(8.) 3 a, a. *guarirdreb* (gl. 'edito'). The context with the other glosses is 'Latoium (i. *Latonar filium* i. *apollinem*) conspicati (i. *sunt*) edito consistentem arduoque suggestu' (i. *throno*). The gloss means 'super domum'; *guar* (= Corn. *war*, Br. *roar*, *oar*, Ir. *for*, Skr. *upari*, Gr. *ὑπέρ*, Lat. *s-uper*)¹ also occurs in the *Lib. Land.*, cited Z. 675, *guar irheaurit* (super vetus vadum); and in Nennius, 62: Cair Legeion *guar* uisc (printed *usc*). In *dreb* we have, I think, a mutation of the initial of the feminine *treb*, caused by the article, Z. 195. With *treb* (*treb guiduue*, *L. Land.* 272), *ken-dreb* (*L. Land.* 71); Glück, *K. N.* 29, 39), now *tref*, 'homestead'; cf. O. Br. *treb*, Ir. *atrab*, Z. 762, Lith. *troba*, f. a 'building,' which Fick, 366, compares with Oscan *trūbom*, Goth. *thaurpa*, Eng. *thorp*. In modern Welsh the gloss would be *ar y dref*.

(9.) *oguirddglas* (gl. 'salo'). The context is 'at uero proprior deo perlucens uiri salo renidebat,' E. 8. So in the same column, *nouirguirddglas* (gl. 'sali resplendentis'). As to the prepositions *o*, *nou*, v. supra, 1 a, b, 2 a, a. *guirddglas*, now *gwyddlas*, 'a greenish blue,' is compounded of *guird* (gl. 'herbida,' infra, 6 a, a) = 'viridis,' Glück, *K. N.* 77, and *glas* (gl. 'yalina'), infra, 5 b, b; 'caeruleus,' Z. 1076; with which *glastum* is doubtless connected.

(10.) 'tracta exhausta' i. *dissunegnetic* (gl. 'exanclata'). The context is 'nam flamma flagrantior et ab ipsis cecaumenis exanclata fomitibus ex ferri praedicta anhelabat urna, quae tamen "uertex mulciferi" dicebatur,' E. 8.

dissunegnetic is the pret. part. passive (Z. 532) of a verb compounded with *dis* = *do* + *cs*, Z. 907, and *sucnau*, pronounced *suncnau*,² now *sugno*, 'to suck.' The combination *ncy* for *ne* is curious

¹ By loss of *p* in inlaut, the primeval Celtic *uper* became *uer*; whence Gaulish *ver*, Ir. *for*, W. *guar*. So in the case of *upo* (Skr. *upa*, Gr. *ὑπό*, Lat. *s-ub*), we get *uo*, *ro*, Ir. *fo*, W. *guo*.

² Cf. the German pronunciation of *magnus*, *privignus*, etc., as *mangnus*, *privingnus*. So *sugno* in the Caldey inscription (*Arch. Camb.*, April, 1870): "Et singno crucis in illum fingsi. Rogo omnibus ammulantibus ibi ezorent pro anima catuoconi." So in Irish MSS., *recong-*

(*neg* for *ng* occurs in A.S. *denegan*, etc.); *ngk* occurs for *nk* in *yugkernygw* (in Cornubia), Z. 118. The modern word for 'to pump' is *sugn-dyau*; cf. the Middle-Welsh *Suygn m. Suededyl* (Suco Suctoris f.), Z. 837. Mr. Rhys compares the numeral *deng* ex *denen*, *de'n*.

(11.) 4 a, a. *ircarnotaul bricer* (gl. 'uitta crinalis'). The context is 'interea tractus aerios iam Phoebus exierat, cum subito ei uitta crinalis immutatur in radios laurusque,' E. 12, 13. *bricer* is now *briger*, 'a tuft or head of hair.' Ebel explains *earnotaul* 'vitatus,' as for *earnotaul*, a deriv. from *carvaut*, and compares the modern *cyfroddol*, 'concurrent.' In meaning it agrees better with the modern *cyfroddol*, 'twisted together.'

(12.) 4 a, b. *isscimadas* (gl. 'par'). The context is:

'Sed te parentis cura si stringit pia,
Par est deorum conuoces coetum potens.'

The same gloss occurs infra, 4 b, b. *iss* (Corn. *es*, Ir. *is*) is=Lat. 'est.' *cimadas*, now *cyfaddas*, is = Ir. *comadas*, 'fitting, meet,' Z. 994, from *com-* and *adas*, a deriv. from *ada*, 'due,' O'Don. *Supp.*

(13.) 4 b, a. *irgur hunnuid .i. mercurius* (gl. 'celebrat'), *nouir-emið* (gl. 'aeris'). The context is 'addo quod celebrat mirabile praestigium elegantiam[que] pingendi cum uiuos etiam uultus aeris aut marmoris signifex animator inspirat,' E. 14, 15. *ir gur hunnu-id* means 'vir ille' (y gwr hwnw); cf. *en yr amser glan hunnu*, 'sacro illo tempore' (*Laws*, cited Z. 394). *gur* (also in *I. Land*. 113), now *gwr*, 'a man,' 'a person,' = Ir. *fer*, Lat. *vir*. *hunnu*, a masc. demonstrative, now written *hwnw* : *id*, according to Mr. Rhys, a pronoun suffixed to strengthen the demonstrative: cf. *hinnoïd*, *hunnoid*, Z. 1060.

As to the *nou* in the second gloss, v. supra 2 a, a; *emið*, also in 46 b, b, infra (written in *Mab.*, *euyd*, Z. 114,—now *efydd*), pl. *emedou* (gl. 'aera'), Z. 1055 (where the Old-Welsh form of the sg. is wrongly given as *emad*) is the Ir. *umae*, Z. 794.

(14.) *idagatte ail* (gl. 'con[n]iuere'). The context is 'quae etiam illum (.i. *mercurium*) quiescere cupientem coniuere non perferat,' E. 15. Ebel explains this by 'ut demitteret supercilium,' y *dyddui* (*ei*) *ail*. *it*, now *yd*, 'that' (so, perhaps, in *it darnesti*,—gl. 'agitare,' J. 88); *dagatte*, third sg. secondary present conjunctive of a verb compounded of *gat* (*godu*, *gadael*), and connected with *dirgatusc*, infra 8 a, b, the Corn. *deghes*, D. 1515. *ail*, now *acl*, 'brow,' *f.* re-occurs infra 9 b, b.

nitio, *ingnis*, *lingnum*; and in the Pictish Chronicle, *stangna*. So the French *étang*, *poing*, *seing*, *vingt*, seem respectively from *stangnum*, *pungnus*, *singnum*, *ving'nti* (viginti).

(15.) *nouirhircimerdridou* (gl. 'luculationum peremium'). As to *nou*, v. supra 2 a, a. *hir-*, 'long,' Ir. *sír*, was equated by Siegfried with Lat. *scrus*; and *cimerdridou* must be the plural of *cimerdríd*. The etymology of the word is obscure.

(16.) *crunnolunou* (gl. 'orbiculata'), *mein* (gl. 'gracilentia'), *cimmacticion* (gl. 'conquestos'). The context is 'quae textum mundi circularumque uolumina vel orbiculata parallela.....numerare nisi haec Philologia gracilenta quadam adfixione consuevit, quotiens deos super eiusdem (i. *philologiae*) coactione instantiaque conquestos, cum eos concubiae aut intempestae noctis silentio quiescentes ad se uenire inaudita quadam obsecratione compelleret?' E. 15.

crunn- (now *crwn*), also in *crunn-úi*, infra 10 b, a, is = Ir. *crúind* ('rotundus'), the *nd* becoming *nn*, as in *minn*, *scribenn*, and *trennid*, infra. *olunou* (leg. *oluinou*?) is the pl. of *olun* (*oluin*?), either a derivative from *ol*, 'a mark,' 'a trace,' Corn. *olow*, 'vestigia' (Z. 288); or a sister form of *olin* (gl. 'rota'), Z. 99, now *oleyn*: *mein*, now *main*, Corn. *muin* (gl. 'gracilis'), *nom*, O. 2444, Br. *moan*, 'exilis,' 'gracilis,' *Cath.*, is the Ir. *mín*, Z. 99, 104, cognate with Lat. *minor*, *minuo*, Gr. *μίνυθα*, Z. 762. *cimmacticion* is the pl. of the pret. participle passive *cimmactie*, possibly ex *cim-mar-etic*, root *mā*, whence Gr. *μάζω*, Lat. *mātum*, O. H. G. *māwen*, A.S. *maer* (sea)*meu*, etc. Fick, 386.

(17.) 4 b, b. *pressuir* (gl. 'adfixa'). The context is 'Haec cum Iuno adfixa, ut adhaerebat elatiori plurimum Ioni, adclinatis eius auribus intimaret,' E. 15. Mr. Williams compares the modern *prysur*, 'assiduous,' 'engaged,' which likewise comes from some Low-Latin out-growth of *premere*, *pressum*. The *úi* in *pressuir* for *u* is noteworthy.

(18.) *iseimaulas* (gl. 'par'). Context: 'Par est igitur ipsa praesertim decernas,' E. 16. V. supra 4 a, b.

(19.) 5 a, a. *icctlim sis* (gl. 'apollo'). The context is Ennius' distich:

'Iuno, Vesta, Minerua, Ceresque, Diana, Venus, Mars,
Mercurius, Jupiter (*sic*), Neptunus, Vulcanus, Apollo.'

I cannot explain this gloss.

(20.) 5 b, a. *graphion* (gl. 'stilos'). Context: 'Stilos acuunt cerasque componunt,' E. 19. Pl. of *graph*, 'borrowed' (like Ir. *graiſ*) from *graphium*, 'an iron pen': cf. *greſiat*, 'notarius,' Z. 839; *greſ*, 'liber,' med. Lat. *grafia*, 'scriptura,' Z. 80.

(21.) *lenn* (gl. 'pallae'), 'insidebat autem ex pauonum pennis intertextae oculataeque pallae,' E. 19. So *lenn* (gl. 'cortina') infra 62 a, a; *lenn* (gl. 'pallam'), J. 30, now *llen*, f.; Corn. *len* (gl. 'sagum'), Z. 1079, mod. pl. *lednow*, Br. *lenn*, f., Ir. *lenn*, Gaul. *lenna*.

(22.) 5 b, b. *glas* (gl. 'yalina'): 'nam uestis eius hyalina, sed peplum fuerat caligosum,' E. 20. V. supra *guirdglas*, 3 a, a.

(23.) *archenatou* (gl. 'calcei'): 'huius uero calcei admodum furui,' E. 20; pl. of *archenat*=Corn. *orchinat* (gl. 'calciamentum'), Z. 1078, 840, Br. *archenat*, Z. 840. Pughe makes *archen*, f. 'shoe, *archenad*, m. 'apparel.' *archenat a talo pedeir kynyawc*, *Laws*, 40.

(24.) 6 a, a. *guird* (gl. 'herbida'): 'floridam discoloramque nestem herbida palla contexerat,' E. 21. Now written *gyrdd*; v. supra *guirdglas*, 3 a, a.

(25.) 6 b, a. *minn* (gl. 'sertum'): 'in capite...sertum pro regni conditione gestabat,' E. 23. So infra 7 b, a: 'redimitur lumine sertum' (i. *minn*), pl. *minnou* (gl. 'serta'), infra 9 a, a (gl. 'stemmata') infra 10 a, b. This word is=O. Ir. *mind* (gl. 'diadema'), Tur. 96, which is cognate, perhaps, with the Latin *mundus*, 'a woman's ornaments,' and Skr. *monda*.

(26.) 6 b, b. *dameirchineat* (gl. 'devorator'),¹ better *dameirchiniat*, Z. 839. This, like *dameirchinnuon* (gl. 'ambagilus'), J. 56, is compounded with *dam*=*do*+*ambi*, Ir. *tim*, Z. 906. *-eirchineat* is a derivative from *circhin* (*circhinn*, J. 84), Corn. *kerghen*, M. Br. *querchenn*, Ir. *cercenn* i. *cuairt naimsire*, all probably borrowed from the Lat. *circinus*.

(27.) *nodis* i. *cutinnuon* (gl. 'illis'), *nodos* i. *inircutinnuon* (gl. 'in condylis'). The context is, 'rapiens his comas puellariter (i. *leuiter*) caput illis uirgula comminuens eisdemque quibus fuerat eblandita ictibus crebris uerticem complicatisque in condylis digitis uulnerabat,' E. 24. Here *cutinnuon* is the pl. of *cutinn*, now *cudyn*, m. 'a lock of hair,' Corn. *cudin* (gl. 'coma'), Z. 1066. Br. *kuden*, f. pl. *kudennou*, 'echeveau, fil.' As to the prep. *in*, v. infra 7 b, a.

(28.) *irpoulloraur* (gl. 'pugillarem paginam'): 'ad eorum libros et pugillarem paginam cucurrit,' E. 24. Here *poullor-* is obviously borrowed from *pugillâris* (*pugillures*, writing tablets), with the regular loss of *g* between vowels. The *-aur* seems merely the derivative *âr-*, Z. 829.

(29.) 7 a, a. *panepp* (gl. 'quis'). The context is:

'Hic quoque sic patruis seruit honoribus,

Ut dubium (i. *sit*) proprium (i. *illum* i. *filium*) quis
mage uendicet' (i. *habeat*), E. 26.

Here *pa* is the interrogative pronoun (Z. 400) made, by adding *nep* (=Ir. *nech*, Z. 405), to pass into the relative. So by adding

¹ Eyssenhardt, 24, prints 'devorator.' The context is 'quidam etiam claudus faber uenit, qui licet crederetur esse Iunonius, totius mundi ab Heraclito dictus est devorator.'

pinnac, we get *pa-tu-pinnacc* (gl. 'quocumque'), infra 14 a, b, *pa-ped-pinnac* (gl. 'quoduis'), 43 a, b, *pa vac pennac* (quicunque vas), Z. 400.

(30.) 7 a, b, *trennid* (gl. 'postridie'), *nouodou* (gl. 'palatia'). The context is, 'tunc luno condicit propter praedictorum thalamum iuuenum et nuptialia peragenda uti postridie omnis ille deorum senatus in palatia.....diluculo conuenirent,' E. 26, 27. Here the adverb *trennid* is=*trennyd* (perendie), Z. 618, now *trenydd*, 'the day after to-morrow.' It is the Old-Irish *tremdid* in the adverb *intremdid* (gl. 'postridie'), Z. 609, and is compounded of the preposition *tran* (in *tran-noeth*, Z. 616, 905) and *did*, now *dydd*, 'day.' So Corn. *trenzha* (perendie), Lh. 249 a, ex *trenge*, *tren-deth*.

Nouodou is the pl. of *nouod*, now *neuadd*, f. 'a hall,' 'a large room.' *toat y neuad* (lacunar curiae), Z. 840. The Gaulish *nemeton*, Ir. *nemed* (gl. 'sacellum') seem cognate.

(31.) 7 b, a. *minn* (gl. 'sertum'). 'Multiplici ambitum redimitur lumine sertum.' V. supra 6 b, a.

(32.) *inirdolte* (gl. 'in fanis'). 'Dehinc illud quod in fanis omnibus soliditate cubica dominus adoratur,' E. 28. We should either read this gloss *inirdolte*, 'in the idol-houses,' or, as Ebel thinks, *iniradolte*, 'in the worshipping-houses.' Here *in* is the preposition=Ir. and Lat. *in*, Z. 671; here, as in *inhelecha*, 39 a, b, expressing the abl., as in *inircutinnion*, 6 b, b, it expresses the accusative. *idol-te* (if this be the true reading) is the pl. of **idol-tig*=Ir. *idalteg*, a neuter s-stem gen. sg. *idultaige* (gl. 'fani'), Z. 271, where it is misprinted 'idultaige'; *adolte*, if Ebel's conjecture be right, would now be *addoldai* (*addol*, 'worship,' *tai*, 'houses'). In either case, cf. *bou-tig* (gl. 'stabulum'), Z. 85, and *tig gocobanc*, 'cavernous house' (Nottingham), Asser, Lat. *tugurium*, Gr. *τέγος* (*Beitr.* ii, 165).

(33.) 7 b, b. *trui ir unolion* (gl. 'per monades'), *ordeccolion* (gl. 'decadibus'). 'Quos per nouenariam regulam distribuens minuensque per monades decadibus subrogatas in tertium numerum perita restriuxit,' E. 28. The preposition *trui*(=Ir. *tre*, *tria*, O. Br. *tre*, Corn. *dre*, Goth. *thairh*) is now *trwy* or *drwy*, Z. 665. *unolion* is the pl. of *unaul*, formed from the numeral *un* (Ir. *óin*, Old-Lat. *oinos*), Z. 315, by the suffix *ál-* (Z. 818). *deccolion* is the pl. of *decaul*, formed in like manner from the numeral *dec*; Corn. *dek*, Br. *dec*, Ir. *deich*.

(34.) 8 a, a. *ellesheticion* (gl. 'mela'). The context is 'omniaque mela (i. dulcedines) armonicorum (i. modulationum) distributione conquirit.' This is the plural of a pret. part. passive, *ellesetic*, connected probably with *eille*, 'music,' *eilwy*, 'musician,' *eilwys*, power of harmony.' (Pughe.)

(35.) 8 a, b. *ciphillion* (gl. 'surculus'). *dirgatisse locclau* (gl. 'concesserat'). The context is 'Sed aduersum illa quoddam Abderitae senis alimma (i. *ungentum*) cui (i. *philologia*) multa (i. *materia*) lapillis surculisque permixtis herbarum etiam membro-rumque concesserat' (i. *miscuerat*) praeparauit,' E. 30. Of these glosses, the first alone is intelligible: *ciphillion* is the pl. of *ciphill*, diminutive² of *ciph* (now written *cuff*, Br. *queff*, Ir. *cep*) = Lat. *cippus*, the *ph* (*ff*) arising from *pp* as in *cloff* = *cloppus*.

As to the form, *dirgatisse* is the 3rd sg. 2d pret. of a verb preserved possibly (according to Mr. Rhys) in *ym-ddiried*, 'to concede one's self,' 'to confide.' I would connect it with the modern *gadu*, 'to leave,' 'to permit.' *locclau* (if not, as Ebel suggests, a mistake for *loc laun*) may be the pl. of **locl*; cognate, perhaps, with the Eng. *log*.

(36.) *immisline* (gl. 'allinebat'). 'Denique renibratu corpori mensis apposito irrorati liquoris allinebat ung[u]mentum,' E. 30. Here we have, apparently, the infixed personal pronoun of the 3rd sg. *is* = *s* (Z. 376). The verb *immline*, which we thus get, is the 3rd sg. imperfect of a verb compounded with *imm-*, *am-* (Z. 897, 898), and radically connected with *linisant* (gl. 'lavare,' i. e. 'lavarunt'), J. 98, O. Ir. *dolinim* (gl. 'mano,' gl. 'polluceo'), *aslenaimm* (gl. 'luo'), *asru-lenta* (gl. 'inquinatae'), Lat. *linio*.

(37.) *cimmaithuress* (gl. 'collectea'), v. supra 1 b, a.

(38.) 8 b, a. *ocueetice cors* (gl. 'ex papyro textili'). The context is 'calceos (i. *ficones*) praeterea ex papyro textili subligauit, ne quid eius membra pollueret morticinum,' E. 31. *cueetice* stands for *gue* (*g*)*etic*, the participle pret. pass. of *gueu*, a derivative from the root *vi*, whence also *queig* (gl. 'testrix'), Corn. *guiat* (gl. 'tela'), Br. *queaff* (texere), Ir. *fighim*, Lat. *reio*, and many other forms cited by Fick, 190, 191. For the provection of *g* after the *r* of the article, cf. *or kocled*, 'from the north' (*goeled*), *Laws*, 104.

cors re-occurs at 14 b, b, as a gloss on 'cannulas.' It is a collective noun, here meaning 'reeds.' With the singulative *-enn* it occurs in the Oxford glosses: *corsenn* (gl. 'arundo'), Z. 295. The modern form is *corsen*, pl. *cys*: cf. Br. *corsenn*, 'arundo,' 'canna,' *corsec* (gl. 'cannetum'), Z. 850, Ir. *curchas* (gl. 'arundo'), Z. 72, Lat. *carex*. Here *cors* stands for *corks*, *corchs*, as *croen* for *crohen*, *crochen*, Corn. *croghen*, D. 2686, Ir. *crocenn*, 'pellis,' Z. 103. So Corn. *morogeth* = W. *marchogaeth*, Z. 95, 2103, *kerugh* (afferte) for *kerghugh*, Z. 157.

(39.) *tusslestr* i. turibulum (gl. 'acerra'). So infra 10 b, a, *tuslestr* (gl. 'acerra'), 12 a, a; *tuslestr* (gl. 'acerra'), 14 a, a; *tuslestr* (gl. 'acerram'). This is a compound of *tus* (borrowed from the

¹ 'Nemorumque congresserat,' E.

² Cf. the Gaulish *regillus*, *remillus*, Z. 767.

Lat. *tus*) and *lestr*, m., 'a vessel,' *lestir* (gl. 'rati'), Juv. 61; pl. *llestri*, Z. 175; Corn. *lester* (gl. 'navis'), pl. *listri*, Z. 831, Br. *lestr*, Ir. *lester*, *lestar* (vas), Z. 166, dat. sg. *lestur*, 782.

(40.) 8 b, b. *corilis* i. *coll* (gl. 'coraulis'), *mellhionou* (gl. 'violet'). The context is:

'Vertex Aonidum uirens coraulis¹
Cui frondet niolas parante Cyrra.'² (E. 33.)

Here *coll* is the pl. of *collenn* (*L. Land.* 237), now *collen*, 'a hazel'; Corn. *colwiden* (gl. 'corillus'), Z. 1077; Br. *quelvezenn* (*Cuth.*); Ir. *coll* (gl. 'corylus'), Z. 791.

mellhionou, 'violet,' pl. of *mellhion*, *melhyonen* (gl. 'vigila'), Z. 1076. Probably a compound of *mell* and **hion*.

(41.) 9 a, a. *minnou* (gl. 'serta,' E. 34), v. supra 6 b, a.

(42.) *dittihun* (gl. 'tibi soli'). 'Quod habent rationis operta Caninus tibi cognita soli,' E. 35. Here *ditti* is a compound of the preposition *di* with the suffixed pron. -*t* and the augment -*ti*, Z. 380. The Middle-Welsh form is *itti*, Br. *dide*, Corn. *dyso*, *dheso*. The (*h*)*un* (i. e. *un*, 'unus,' 'solus') re-occurs infra 51 b, a, in *mi mihun*, 'I myself.' When added to the possessive pronouns it gains the meaning of *ipse*, Z. 408. The *h* is introduced between two vowels as often in Old and Middle-Welsh. (Z. 118, 119.)

On the margin of this column, opposite the line

'Nunc tibi uirgo cano spes atque adsertio nostri,' (E. 33),

occur the words *lacladsi ar*; so in the next column, 9 a, b, occur the words *laclad dā* over the first word of the following:

'Beata uirgo, tantis
Quae siderum choreis
Thalamum capis iugalem,' etc. (E. 36.)

I cannot explain either of these glosses, if such they be.

(43.) 9 a, b. *ardomaul*, 'docilis.' This occurs in the margin, opposite the lines

'Quicquid agentes Stoici³ praescia dant futuris
Semper anhelis docilis fomitibus tulisti.' (E. 35.)

The Welsh word can only refer to *docilis*. It is compounded of *or-* (Z. 900) and *domaul*, a derivative (Z. 818) from the root *dam* (Lat. *domare*, Goth. *tamjan*), whence *dometic* (gl. 'domito'), Z. 1057.

(44.) 9 b, a. *untaut* (gl. 'orbem'). The context is 'Cui uirus

¹ E. prints 'corollis.'

² 'Cirrha,' E.

³ MS., 'agente Stoasi.'

omne fanti Orbem facit gemellum,' E. 37. This is a loan from the Lat. *unitat(em)*, like *trintaut* (Juv. 1), *aurburdaut*, *kiutaut* (Z. 843), from *trinitat(em)*, *aurtoritat(em)*, *civitāt(em)*.

(45.) *uncenetticion* (gl. 'solicanæ'). 'Dum haec Musae nunc solicanæ nunc concinentes interserunt (i. *intercanunt*),' etc., E. 37. This is a compound of the numeral *un* ('unus,' 'solus') and *ceneticion*, the pl. of *cenetic*, a participle passive having here an active meaning, like *bleu-porthetic* (gl. 'lanigerae'), Lat. *fertus*, Gr. *πολύτλητος*.

(46.) 9 b, b. *nouirfionou* (gl. 'rosarum'). 'Rosarum spiculis redimitae,' E. 38. As to *nou*, v. supra 2 a, a. *fionou* is the pl. of *fion*, s. 'digitalis,' adj. 'crimson.' Pughe has *fūon*, 'roses,' but this is a mere variant spelling. The Celts seem to have been unsettled as to 'rose' and 'foxglove.' Corn. *breilu*, 'rose,' is Br. *brulu*, now 'digitalis';¹ and *fion* is the Irish *sion*, *sian*, so common in Irish tales, e. g., is *dath sion* and *cech gruad* ('every cheek there is the colour of foxglove'), *L. U.*, 131 b; *ba deirgithir sian slébe cechtar a dá gruad* ('each of her two cheeks was redder than mountain foxglove'). So, as Siegfried thought, *ffon*, 'cudgel' = Ir. *sonn*, *ffoll*, 'a broad squab' = Ir. *sult*, 'fat.' So Br. *fêlch*, 'splen' = Ir. *selg*.

(47.) *imberbis nuditas* i. *ithrirdiuail* (gl. 'glabella medietas'). Context: 'Quarum una deosculata Philologiae frontem illie ubi pubem ciliorum discriminat glabella medietas,' E. 38. Here *ithr* is a preposition = Corn. *ynter*, Z. 689, Ir. *cter*, Z. 656, Lat. *inter*. As to the *thr* ex *ntr*, cf. *cithremmet*, infra 12 b, a, *cythrawl*, 'adverse' = *contrarius*, *ysgythr*, 'fang' = *spinter*, *cethr* = Gr. *κέντρον*, *ewgythr*, Br. *contr*, ex **acuntros*² = Lat. *avunculus*, Z. 157.

diu is a new form of the feminine numeral 2. It is identical with the Cornish and Breton *diu*, Z. 316.

ail, the dual of *ail*, supra 4 b, a, is now *ael*, 'brow.' Cf. *ailguin*, 'white-browed,' a title of Ecgfred (Nennius, 61).

(48.) *immottihion* (gl. 'gesticulationes'). The context is 'Musis ammixtae etiam gesticulationes consonas atque hymeneia dedere tripudia,' E. 38. Cf. *immotetin* (gl. 'iactata'), Juv. 60, and the modern *ymmodi*, 'to move.'

(49.) 10 a, a. *nouircleteirou* (gl. 'crotularum'), *orcomtantou* (gl. 'bombis'). The context is 'Sed ecce magno tympani crepitu crotularumque [leg. crotalorumque] tinnitu universa dissultant eo usque ut Musarum cantus aliquanto bombis tympani obtusior redderetur,' E. 38. As to *nou*, v. supra 2 a, a. *cleiteirou* is the

¹ *bruluenn*, 'estoquion,' 'eleborus,' 'uiacrum,' *Cath*.

² So *nll* becomes *thl* in *cathl*, 'song' = Ir. *cetal* ex *cantola* or *cantlo*; *nc* becomes *ch* in *truck* (gl. 'truncate'), and perhaps *cwch* ex *concha*; *nt* becomes *th* in Corn. *pymeth* = *pigmentum*.

pl. of *clateir*, which I cannot explain except as an onomatopoeic word, like the Teutonic *clatter*, *klateren*, *klattern*, *klittern*. So *comtantou* is the pl. of **comtant*; but this must be a compound of *com*, Z. 902, and *tant*, 'a string' (Ir. *tét*, Skr. *tantu*), pl. *tantou* (gl. 'fides'), infra 63 b, a; and it is hard to see how it can mean *bombis*.

(50.) *dattotimb* (gl. 'gestione'). The context is 'Ni haec,' inquit, 'quibus plenum pectus geris cum coactissima (i. *uiolentissima*) gestione vomueris forasque diffuderis, immortalitatis sedem nulla tenus obtinebis,' E. 39. The first syllable seems *dat* (*do-at*, Ir. *tuith*, Z. 906), equivalent in meaning to *re-*; and the modern *dat-tod*, 'to loosen,' is perhaps cognate. The *timb* is perhaps, as Ebel suggests, = the modern *turn*, 'a bend,' a 'turn.' Cf. *pump* for *pimp*. The gloss would thus stand for *dattot-timb*, and mean 'a loosening turn.' The Latin for *egestione*.

(51.) 10 a, b. *minnou* (gl. 'stemma', *deorum*, E. 39): v. supra 6 b, a.

(52.) *custnudietice* (gl. 'confecta'). The context is 'pallore confecta Athanasiae opem...postulauit,' E. 40. This seems the participle of a compound verb *cust*, now *cwst* ('toil,' drudgery'), and *nudietice*, participle of *nudi*, now *nodi*, 'to mark.' If so, as *nudi* is cognate with or like Br. *notaff*, borrowed from Lat. *notare*, we have here an early example of the medialising ('infectio destituens') of *t* between vowels, Z. 159. But Mr. Rhys suggests that we should read *custuudietice*, and compares the modern *cystuddiedig*, 'afflicted.'

(53.) 10 b, a. *nouircrunnui* (gl. 'oui'). The context is 'Verum ipsa species oui interioris crocino circumlita exterius rutilabat,' E. 40. As to *nou*, v. supra 2 a, 2. *crunn-ui* is a compound of the adj. *crunn* (v. supra 4 b, a) and the substantive *ui* (now *wy*, m.), pl. *uyeu*, Z. 285, Br. *uy*, Gr. *ῥόν* ex *ῥόνιον*, **uryam*, Fick, 344, Lat. *ovum*. The Ir. *og*, f. gen. *uige*, seems rather cognate with O. N. *egg*, A.-S. *æg*.

(54.) *issi* (gl. 'mortalis'). The context is 'Verum diua...uirginem coronauit praecipiens omnia, quae adhuc mortalis aduersum uim superam in praesidium coaptarat, expelleret,' E. 40. The gloss means 'est ea' (scil. *virgo*). Here, as in 15 b, a, infra, *issi* is for *iss-hi*, Z. 371.

(55.) *tuslestr* (gl. 'acerra'), v. supra 8 b, a.

(56.) 11 a, a. *issmi* (gl. 'intemerata'). *hepp* philologia (gl. 'pertulerim'). *enuuin di iunoni* (gl. 'Iterducam et Domiducam'). The context is 'Nam Fluoniam Februalemque ac Februam mihi poscere non necesse est, cum nihil contagionis corporeae sexu intemerata pertulerim, Iterducam et Domiducam, Unxiam Cinctiam mortales puellae debent in nuptias convocare,' E. 42. *iss-*

mi means 'sum ego,' Z. 368; and cf. *issi mi*, infra 15 b, a. *hepp* (better *hep*, as in '*hep* Geometria,' infra 51 b, a) is a defective verb meaning 'inquit,' Z. 606; Ir. *saigid*, 'dicit'; Gr. ἔ-σπ-ετε, ἔννεπε, for *en-gēpē*; Lat. *sec-uta* est, 'locuta est,' Fick, 400.

enucin di iunoni, 'names for Juno,' v. supra 1 a, b.

(57.) *proprium i. anu di iuno* (gl. 'Populonam'). *mi* philologia (gl. 'uoco'). The context is 'Populonam plebes, Cyritim debent memorare bellantes, hic ego te aeream [E., Heram] potius ab aeris regno nuncupatam uoco,' E. 42. Here 'proprium' stands for 'nomen proprium.' *anu di* means 'a name for,' and *mi* means 'I.'

(58.) *hepp* philologia (gl. 'intellexeram conspicari'), v. supra.

(59.) 11 a, b. *issem i anu* (gl. 'Genius'). The context is 'specialis singulis mortalibus Genius admonetur quem (i. *genium*) etiam Praestitem (i. *principem*) uocauerunt,' E. 43. The gloss means 'id est nomen ejus.' As to *iss*, v. supra, 4 a, b: *em* now *ef*, Z. 371, *i* now *y*, Bret. *e*, Z. 386. *anu*, v. supra, 1 a, b.

(60.) 11 b, b. *enucin di Sibellae int hinn* (gl. 'Erytria quaeque Cumaea est vel Phrigia'), E. 44. This gloss means 'names for the Sybil are these.' As to *enucin*, v. supra 1 a, b. *int*, 'sunt' (Mid.-W. *ynt*, Z. 546) is=Corn. *yns*, Br. *int*, *ynt*, Ir. *it*; all referrible to the root *i*, 'to go.' *hinn*, pl. of *hunn*, 'hic,' Z. 394.

(61.) 12 a, a. *tuslestr* (gl. 'acerra'), v. supra 8 b, a.

(62.) 12 a, b. *natoid guocelesetic* (gl. 'nulla titillata'). The context is 'quod femina.....nulla prorsus inuidia titillata uirginem (i. *philosophiam*) complexa constrinxerat,' E. 46. The gloss means 'quod non est titillata.' *nat*, Z. 752. *oid*, 'erat,' 'esset,' Z. 546, the 3rd sg. secondary present; Corn. *o*, Br. *oa*.

guocelesetic, part. pass. of **guocelesiau*, now *gogleisio*, 'to tickle.' The use of *e* here for the diphthong *ei* is also observable in *im-misline* and *diryatisse*. So in *reatir*, *trean*, Z. 105. In modern Welsh this gloss would be *nud oedd gogleisiedig*.

(63.) 12 b, a. *iarychell* (gl. 'caprea'). The context is: 'sub dextra testudo minitansque nepa, a laeua capra,' E. 47. This word (now *iyrechell*, 'a young roe,') is a diminutive of *iurch* (*iurch*, Z. 282, pl. *yrech*, ib.), as *rhodell*, 'spindle,' of *rhod*=*rota*, *ciphill(ion)*, supra 8 a, b, of *ciph*=*cippus*. See Z. 297, 820. *iurch*=Corn. *yorch*, Z. 1075, Br. *youch* (*Cuth.*)=Gr. ῥορκος, Oppian, ῥορξ, δόρξ, (*Beitr.* ii, 157), ῥορκάς, δορκάς, Curtius, Gr. *Et.* 585.

(64.) *menntaul* (gl. 'balance'), *cithremmet* (gl. 'libra'). The context is 'quae quidem nec in nurus officio sine b[i]llance libra apparere dignata est,' E. 47. *menntaul* is=*mentol* (gl. 'trutina') now *mantol*, f. Z. 818, from the root MAN, 'to measure,' in Lat. *men-sus*, *mensa*, Fick, 152.

cithremmet (gl. 'libra') is compounded of *cin-* (Z. 901) and

**tremmet*, a derivative from *trumm* (now written *trwm*)=Ir. *tromm*, 'heavy.' Cf. Ir. *comthrom* (gl. 'par').

(65.) 12 b, b. *popptu* (gl. 'ambifarium,' E. 47), 'every side.' *popp* (Corn. *peb*, Br. *pep*, Ir. *cách*) preceding a substantive, means 'omnis,' Z. 404. *tu* (also in *pa-tu-pinnacc*, 14 a, b) is=Ir. *tóib*, the final *b* being lost, as in *lu-ird*, 50 a, a.

(66.) 13 a, a. *sich* (gl. 'arentis,' Libies, E. 48.) This is a loan from the Latin *sicrus*, the *ce* regularly becoming *ch*, Z. 151. It is now written *sych*; Corn. *seygh*, Br. *sech*, Ir. *secc*.

(67.) *hepp* philologia (gl. 'noscere'):

'Da pater aetherios mentis¹ conscendere coetus
Astrigerumque sacro sub nomine noscere coelum.'

V. supra 11 a, a.

(68.) 13 a, b. *issguir* (gl. 'verum'), E. 48, *i. e.* 'est verum.' *guir* (Corn. and Bret. *guir*, Ir. *fír*) is=Lat. *verus*.

(69.) 14 a, a. *tuslestr* (gl. 'acerram'), *flairmaur* (gl. 'olacem'). The context is 'acerram illam olocem [leg. olacem] aromatis refundente,' E. 52. As to *tuslestr*, v. supra 8 b, a.

flairmaur is an adjective compounded of the adjective *maur* (=Ir. *már*, *mór*), Z. 891, and the substantive *flair*, now *flari* (Corn. *flair*, Br. *fler*, Z. 835, 1078), by dissimilation from **frair*, à Lat. **fragor*, whence *fragrare*. Cf. also Lat. *fragrum*, root *bhrag*, Fick, 381.

(70.) 14 a, b. *patupinnacc* (gl. 'quocumque'):

'Adhuc iugata compararet pagina
Quocumque ducta largiorem circulum.' (E. 52.)

This adverb is formed, like *pa-ped-pinnac* (gl. 'quodvis'), infra 43 a, b, by *pa*, Z. 399, a substantive (*tu*, v. supra 12 b, b) and *pinnac*, Z. 400. Cf. Br. *un tu penac*, 'aliquorsum,' *Cath*.

(71.) 14 b, a. *hepp* Marciane (gl. 'uicit': 'His me Camena uicit,' E. 54), v. supra 11 a, a.

(72.) 14 b, b. *casulheticc* (gl. 'penulata'). 'Ingressa est penulata,' E. 54. This is the part. pret. pass. of a denominative from *casal*, Lat. *casula*, whence Ir. *casal*, Z. 768, *casuldae*, Z. 791, with progressive assimilation. As to the *h*, v. Z. 112.

(73.) *locell* vel *fonn* (gl. 'ferculum'). 'Gestabat haec autem teres quoddam ex compactis adnexionibus ferculum, quod leni exterioris elephanto praenitebat,' E. 54, 55. *locell*, now *llogell*, Corn. *logel*, Lat. *loculus*, Z. 819, 1078.

fonn, now *ffonn*, pl. *finn* (gl. 'pila,' infra 38 a, a), Ir. *sonn*, 'a staff,' 'a cudgel.' Hence *fonnaul*, infra 41 a, a. Goth. *vandu* (Eng. *wand*) has been compared. But Goth. initial *v* would be

¹ 'Mentem,' E.

gu in Welsh and *f* in Irish. Rather cf. Gr. σφόνδυλος, and perhaps σφενδόνη, Lat. *funda*. For instances of W. *f*=Gr. σφ, σπ, see Siegfried, *Beitr.* vi, 8.

(74.) *eors* vel *pennas* (gl. 'cannulas'). 'Illato per cannulas,' E. 55, v. supra 8 b, a.

(75.) *pipennou* (gl. 'arterias'). 'Arterias etiam pectusque cuiusdam medicaminis adhibitione purgabat,' E. 55. This is the pl. of *pipenn*, now *piben*, 'a pipe,' 'a duct.' In Juvenecus, 14, *pipenn reulaun*, 'an icy pipe,' glosses the Latin *steria* (*stiria*), 'icicle.' Like Br. *pip*, Fr. *pipe*, *pipeau*, Ital. *piva*, O. H. G. *pfifā*, N. H. G. *pfēifē*, Eng. *pipe*, borrowed from Lat. *pipare*, *pipiare*.

(76.) 15 b, a. *issi mi* (gl. 'ipsa'). The context is 'Partes autem meae sunt quattuor, litterae litteratura litteratus litteratae. litterae sunt quas doceo, litteratura (i. *sum*) ipsa quae doceo, litteratus quem docuero, litterate quod perite tractaverit quem informo,' E. 57. The gloss means literally 'est ea ego.' As to *iss*, v. supra 4 a, b. *i* is for *hi*, Z. 371. As to *mi*, v. supra 11 a, a.

(77.) 38 a, a. *finn* (gl. 'pila'), 'hastas crebro et pila,' E. 143. Pl. of *fonn*, supra 14 b, b. *ffonn*, pl. *ffynn* (clavae), Z. 283.

(78.) 38 b, a. *scribenn* (gl. 'scriptura'). 'Cum lex ulla vel scriptura in causa tractatur,' E. 146. This word (now *ysgrifenn*, with prosthetic *y*) is like Ir. *scribend*, Z. 487, Corn. *scriuen*, Z. 826, 1071, Br. *scriuiann*, borrowed from the Latin. So in 39 b, a.

(79.) 39 a, b. *inhelecha* (gl. 'in uenando'). 'Cum quidam in uenando iaculum intorsit,' E. 150. As to *in*, v. supra 7 a, b. *helecha* seems for *helga*, now *hela*: cf. *helgha-ti* (gl. 'uenare'), Ir. *sely*, Z. 122; Corn. *hellhur*, *helhiat*, *helheys*, Z. 123, 140, 144, 1069, 1071. *helghya*. The Zend *harez*, 'los lassen, hinwerfen' (Justi, 322) is perhaps cognate.

(80.) 39 b, a. *scribenn* (gl. 'scriptura'). 'Ad probationes scriptura profertur,' E. 151, v. supra, 38 b, a.

(81.) *gebin* (gl. 'culleo'). 'Quia patris interfector culleo insuitur,' E. 153. This must be a mistake of the glossographer, for the modern *gefyn*, m., is 'fetter,' 'gyvè,' and not a leathern sack. The root may be *ghab* (whence also *gafael*, 'to hold'=Ir. *gabáil*, Lat. *habeo*, *habenac*), the suffix *-ino*, Z. 823.

(82.) 40 a, b. *dilein* (gl. 'abolitione'). 'Tyrannus qui sub abolitione tyrannidem posuerat, fortiter fecit,' E. 156. So in Skene, ii, 125: 'y *dilein* gwlat vrython' (to abolish the kingdom of the Britons). The Rev. R. Williams compares the modern *dileu*, 'to destroy.' Can it be = the O. Ir. *dilgend*, 'delere,' dat. *dilgiunn*, Z. 487, ex **dilegindo*-; cf. O. Ir. *dilegthith*, 'exterminator.'

(83.) *doctrin* (gl. 'astructio,' E. 157), borrowed from *doctrina*.

(84.) 41 a, a. *fonnaul difrit* (gl. 'fustuarium'). The context is 'Si ille consul fustuarium meruerit, legiones quid, quae consu-

lem reliquerunt ? E. 161. The gloss is written against *-tuarium*, but may be intended for *quid*, over which there is a curved mark. *fonnaul* is a derivative from *founn*, *supra* 14 b, b. *difrit* (from *di-brit*, *dit-brit* ?) must mean 'a sentence.' Mr. Rhys connects it with the modern *dedfryd*.

(85.) 41 b, a. *bibid* (gl. 'rei'). The context is 'conciliantur igitur animi tum personae tum rei dignitate,' E. 164. Here the glossographer has clearly mistaken *rei*, the gen. sg. of *res*, for *rei*, the gen. sg. of *reus*. Cf. the Bret. *beuez*, 'culpable,' *Cath.*, O. Ir. *bibdu* (*reus*), Z. 775, pl. *bibdaid* (gl. 'obnoxii'), Z. 258.

(86.) 42 a, a. *ordubeneticion abalbrouannou* (gl. 'gurgulionibus exsectis,' E. 167). *dubeneticion* (*du-* for *di-* as often in Irish, Z. 873) is the pl. of the pret. part. pass. of a verb compounded of *di* (Z. 903) and the root *ben* ex BHAN, whence *etbinam*, 'lanio,' Z. 1052, Ir. *benim*, 'ferio,' Gr. ἔ-πεφρον, φόνος.

abal-brouannou is the pl. of a compound of *abal*, now *afal*, 'an apple,' Ir. *uball*, and *brouant*, now *breuant*, 'windpipe,' pl. *brouannau*, with assimilation of the *t* as in *hanner* ex *hanter*, etc. (Z. 162), Corn. *briansen* (gl. 'guttur'), Z. 1066. The *abal-brouant* which we thus attain reminds one of the Irish *don uball bragat* (gl. 'gurgulioni'), leg. *don uball-brága[i]t*?, which occurs as a gloss on Gildas' *Lorica*, Z. 256.

(87.) 42 a, b. *carrecc* (gl. 'Carubdim'). 'Ut si dicas laboriosam Carubdim,' E. 168. One form of the plural of this word, *cerrie* (gl. 'cautium') occurs *infra* 51 a, a; another, *carrecon* (gl. 'scrupula'), in Juvencus, 29. The modern form is *careg*, f., pl. *ceryg*; Corn. *carrek*, pl. *carrygy*; Br. *karrek*, pl. *kerrek*; Ir. *carrie*, Z. 812.

(88.) 42 b, a. *mail* (gl. 'mutilum'). 'Plenum uersum, una quidem syllaba mutilum,' E. 171. This is the Middle-Welsh and modern *moel*, 'bald,' 'bare,' Br. *moal*, Ir. *mael*, Z. 101. All from **magilos*, 1, 'servus,' 2, 'tonsus,' 'calvus,' tonsure being the sign of slavery.

(89.) 43 a, b. *papedpinnac* (gl. 'quoduis'). 'Cum singula uerba quoduis significantia proferuntur,' E. 176. As to *pa*, *-pinnac*, v. *patupinnacc*, 14 a, b. *ped* is for *peth*, m., 'a thing,' Br. *pez*, Ital. *pezza*, Fr. *pièce*, Latinised *petia*, as *lu-ird*, *infra* 50 a, a, is for *lu-irth*.

(90.) 43 b, a. *aliquid hacen* (gl. 'habebas'). The context is 'domus tibi deerat, at habebas: pecunia superabat, at egebas,' E. 177. The gloss means 'something nevertheless,' *hacen* being the Middle and Modern Welsh conjunction *hagen*, Br. *hogen*, Z. 731, 732.

(91.) 43 b, b. *irhinn issid ille* (gl. 'sed magnitudinis cumulae ut si dicas Anton² ille cum sufficeret nomen dixisse,' E. 181).

¹ 'Charybdim,' E.

² 'Cato,' E.

This gloss seems intended to refer to *Anton*. It means 'is qui est ille.' So in J. 81, *irhinn issid crist* (gl. 'Christus quem'). As to *ir-hinn*, v. Z. 395.

As to *issid* (now *sydd* before vowels, *sy* before consonants), v. Z. 554.

(92.) 44 a, a. *oguard* (gl. 'flammeo'). 'Nuptiarum uelatam flammeo nubentem.' Here *flammeo* means a (flame-coloured) bridal veil. The Welsh word *guard* occurs also in Juvencus, 32, 'iuuenem .i. eiecentem *guard*' (gl. 'cubantem'), where it means 'a covering.' It is derived from the root *VAR*, 'to cover;' and as I find no sure example of a Welsh derivative *d* being added to the root without the intervention of a vowel, it is probably written for *guarth*, as *luird* (gl. 'horti'), infra 50 a, a, for *luirth*.

(93.) 44 b, b. *nouni* (gl. 'nostrum'). 'Uter igitur nostrum caedem admiserit quaeritur,' E. 186. As to *nou*, v. supra 2 a, a. *ni* is the personal pron. of the first person, Z. 369, Corn. *ny*, Br. *ni*, Ir. *ni*, Z. 325.

(94.) 45 a, a. *ircatteiraul rettetice strotur* (gl. 'sella curulis'). 'Fasces et toga sella curulis magistratuum ornamenta sunt,' E. 190. *Catteiraul* is a derivative from *cateir*, Z. 106, *L. Land*. 41, 127, borrowed, like Br. *cadoer*, Ir. *catháir*, from *cathedra*. Or, perhaps, *catteiraul* is directly from *cathedrule*.

rettetice is intended for *curulis*, which the glossographer supposes to be derived from *curro*, and is the participle passive, with an active meaning, of a verb=the modern *rhedeg*. Cf. Corn. *redegra* (gl. 'cursus'), Z. 890, *resch*, 'currere.'

strotur is borrowed from Lat. *stratura*; so *strutu[r]* *guar* (gl. 'sella'), *strotur gurehic* (gl. 'sambuca'), Z. 1061.

(95.) 45 b, a. *hepp marcia* (gl. 'aduerto'), 'inconscius non aduerto,' E. 195: v. supra 11 a, a.

(96.) *noulin* (gl. 'lini'). 'dispendiaque lini perflagrata,' E. 195. As to *nou*, v. 2 a, a, *lin*, now *llin*, Corn. *lin* (gl. 'linum'), Br. *lin*.

(97.) 46, a, a. *hepp marcia* (gl. 'prospicio, quandam feminam luculentam'), E. 196: v. supra, 11 a, a.

(98.) *nou iraurleou* (gl. 'gnomonum stilis,' E. 197). As to *nou*, v. supra 2 a, a.

aurleou is the pl. of *aurle*, a compound of *aur*=*hora*, Ir. *uir*, and *le*, now *lle* (pl. *lleoedd*), 'a place.' Cf. *aurcimerdricheticion*, infra.

(99.) 46 a, b. *muiss* (gl. 'disci, diffusioris'), E. 199. This word, now *muys*, f., 'hamper,' like Corn. *muis*, Br. *meus*, Ir. *mías*, Goth. *mes*, is borrowed from or cognate with Lat. *mensa*, Z. 97, 117, 1079.

(100.) 46 b, a. *aurcimerdricheticion* (gl. 'orospica,' leg. horoscopa?). 'Uasa quae orospica vel orologia memorantur,' E. 201.

Compounded of *aur*, 'hour,' *eimer*, now *cyfer*, m., 'opposite situation' (cf. the modern *cyfarchwyl*, 'survey'), and *dricheticion*, the pl. of the part. pass. of *drichu*, now *drychu*, 'to make apparent.'

(101.) 46 b, b. *oemid* (gl. 'ex aere'). 'rotunda ex aere uasa,' E. 202: v. supra 4 b, a.

(102.) 47 a, b. *hepp* Geometria (gl. 'ego ipsa peragraui'), v. supra 11 a, a.

(103.) 48 a, a. *termin* (gl. 'ora': 'cuius ora paullo amplior aestimatur,' E. 212), now *terfyn*, m., is borrowed from Lat. *terminus*; so in 48 a, b, *termin* (gl. 'ora.') 'Cuius ora diuersis nominibus appellatur,' E. 48 a, b.

(104.) 49 b, a. nomen *di* cretæ (gl. 'Mac[a]ronesos': 'propter coeli temperiem M. est appellata,' E. 225), a name for Crete. As to *di*, v. supra 1 a, b.

(105.) 50 a, a. *luird* (gl. 'horti,' Hesperidum, E. 229). This is the nom. pl. of **luorth*=Ir. *lubgort*, Corn. *luworth*, *lowarth*, Z. 888, 1077, Br. *liorz*, compounded of *lu(h)* ex **lupa* (=Goth. *lauf-s*, gen. *laubis*, Eng. *leaf*, and **gorth*=Gr. *χόπος*, *hortus*, O. N. *gardh-r*, whence seems the mod. Welsh *gardd*, 'garden.'

(106.) 50 b, b. nomen *di* tauro caucassus (gl. 'caucassus'): 'Inter caetera nomina idem Nifatis est Caucasus et Sarpedon,' E. 236. See 1 a, b.

(107.) 51 a, a. *nouircerrice* (gl. 'cautium'). 'Sed Caucasus portas habet quas Caspias dicunt cautium praecisiones etiam ferreis trabibus obseratas, E. 239. As to *nou*, v. 2 a, a. As to *cerrice*, pl. of *carrece*, v. supra 42 a, b.

(108.) *han* (gl. 'alium'). 'Fluuius qui Tanais putabatur quem Demodamas dux transcendit aliumque esse perdocuit,' E. 240. This is the modern *han*, 'separated'=Ir. *sain*, 'diversus,' Z. 233.

(109.) *omorduit* (gl. 'femine'). 'Unde fabula est eum Jovis femine procreatum,' E. 241. Here *morduit* (now *morddwyd*, f.) is=Corn. *mordoit* (femur, l. coxa), later *mordhos*, Br. *morzat*, *Cuth. morzed*, Z. 843.

(110.) 51 a, b. *mormeluet* (gl. 'testudinum'). This is the pl. of *mormelu*, lit. 'sea-snail' (from *mor*, Gaulish *mori*, Ir. *muir*, Lat. *mare*), and *melu*=*malwen*, Br. *melhuenn croguennec* (gl. 'testudo'), *Cuth.*, Corn. *mlchwioges* (gl. 'testudo'), Z. 1076. Probably cognate with Gr. *ἀ-μαλός*, *μαλακός*, Lat. *mollis* from *molvis*.

(111.) 51 a, b. sum *hep* Geometria (gl. 'Percursus breuiter terrarum situs,' E. 244), v. supra 11 a, a.

(112.) 51 b, a. *mi mihun* (gl. 'ipsa'), *noulirou* (gl. 'aequorum'). The context is 'exposita est terra quam ipsa peragraui aequorumque mensura,' E. 245. *mi-mihun* means 'I myself.' As to *hun*, *ditti hun*, v. supra 9 a, a. As to *nou*, v. supra 2 a, a. *lirou* is the pl. of *lir*, now *llyr*, Ir. *ler*.

(113.) 57 b, a. *runtniau* (gl. 'sterope,' leg. *stertore*?). The context is 'Silenus.....iamindum laxatus in somnos, forte repente glandum (i. *magnum*) stertens ranae sonitum desorbentis increpuit: quo *sterope*¹ et rapiduli sonitus raucitate concussi,' etc., E. 297. This seems a corruption of *runcniau*, cognate with the modern *rhunc*, m., 'snort,' 'snore' (= *rhonchus*, *ῥόγχος*), *rhunciad*, 'a rattling,' 'gurgling,' *rhuncian*, 'to rattle,' 'to gurgle.' For the change of *c* to *t*, compare *tengl*, 'girth,' = Ir. *cengal*, *cingula*, Corn. *mans* ex *mant* = Lat. *mancus*, Br. *tatin* = Fr. *taquin*, *rebet*, 'fiddle' = O. Fr. *rebec*.

(114.) 59 a, b. *talcipp* (gl. 'cratere'). 'Aquam quae ex cratere Aquarii fluit,' E. 300. *talcipp* is identical with the Irish *talchube* (gl. 'crater'), gen. *indtelchubi* (misprinted *indalcubi*), gl. 'cadi,' Z. 72. dat i *taulchubu* fhina, Táin bó Tráich, n. pl. iii. *taulchubi* di fin, L. U. 134 b. *cipp* for *cip*, cf. *claur gui[n]cip* (gl. 'prelum') Juv. 78, is = Lat. *cupa*, long *u* regularly becoming *i* in Welsh, Z. 100.

(115.) 61 b, b. *guogaltou* (gl. 'fulcris').

'Ipsa etenim fulcris redimicula nectere sueta,' E. 331.

This gloss is obscure to me. The *quo* is, of course, the ordinary prefix; the *galt*, as Ebel suggests, found in *galltofydd*, 'mechanic.' Is now written *gallt*. The Rev. D. Silvan Evans quotes from the 'Englynion Cain Cynnwyre': 'Ni ddifffg *gallt* o bai cais' (power will not fail where there is endeavour).

(116.) 62 a, a. *scamell* (gl. 'tripus'), *lenn* (gl. 'cortina'). The context is 'Oe[o]nostice tertia est per quam tripus illa uenturi denuntia [t] atque omnis eminuit nostra cortina,' E. 334. Here *scamell* is for *scabell* (inflected *b* and inflected *m* each sounding like English *v*), now *ysgafell*, Corn. *scauel*, Z. 1078, Br. *scabell*, *Cath.*, all borrowed from or cognate with Lat. *scabellum*. As to *lenn*, v. supra 5 b, a.

(117.) 62 b, a. *reid* (gl. 'spicum'):

'Crinale spicum pharetris deprome Cupido,' E. 337.

This is now *rhaidd*, 'spear,' 'lance,' borrowed (according to Mr. Rhys) from *radius*.

(118.) *fistl gablau* (gl. 'fistula bilatrix,' *sic*). The text is here corrupt. The context is 'Semidei quorum hircipedem pandura Siluanum hirundinis enodis fistula bilatrix rurestris Faunum tibia decuerunt,' E. 338. For *bilatrix* we should, of course, read, with Eyssenhardt, *sibilatrix*; but the glossographer, taking *bilatrix* to be equivalent to *furcata*, wrote *gablau*, 'forked,' 'cleft,' a deriv. from *gabal*, *gabl* [?] now *gafl*, m., Ir. *gabul* (gl. 'furca,'

¹ 'terrore,' E. The excellent emendation, *stertore*, is due to Mr. Bradshaw.

gl. 'patibulum'), Z. 768, O. Lat. *gabalus* ('gabulum crucem dici veteres volunt,—Varro, cited by Diez), O. H. G. *gabala*, *kabala*, now *gabel*, A.-S. *gafol*, O. N. *gafl* (Fick, 741), Eng. *gable*. So (as Professor Evander Evans has pointed out) in Skene, i, 127: 'Atui pen *gaflaw* heb emennyd' (there will be the cleft head without brains,—ib. 138): 'Llyffan du *gaflau* cant ewin arnaw' (a black, sprawling toad with a hundred nails on him). *Fistl* is, of course, borrowed from Lat. *fistula*.

(119.) 63 a, a. *hui* (gl. 'quæ'):

'Jam uos uerenda quæso caeli germina,

Quæ multiforme scit ciere (i. *uocare*) barbiton,' E. 342.

This is the personal pronoun of the 2nd plural, Z. 372, now written *chwi*, and probably cognate with Gothic *izwis*. So *is-hui* (gl. 'quos'), Juv. 19.

(120.) 63, b, a. *tantou* (gl. 'fides'). 'Nam fides apud Delphos per Deliacum (i. *apollinarem*) citharam demonstraui,' E. 346. So in 63 b, b, *tantou* (gl. 'fides'), 'Fides delphinis amicitiam hominum persuaserunt,' E. 348. This is the pl. of *tant*, as to which v. supra 10 a, a; and is now *tannau*, with nasal infection of *t*, as in *abalbrouannou*, supra 42 a, a.

WHITLEY STOKES.

Screw-Steamer *Surat*, between Aden
and Bombay: 4th March, 1872.

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CROMLECH AT TY MAWR.

As a starting-point from whence to guide the curious to the Ty Mawr cromlech, in the parish of Llanfair Pwll Gwyngyll, in the county of Anglesey, I may name the site of Lord Anglesey's Column,—a much frequented spot in summer time on account of the magnificent view it presents of the Carnarvonshire hills in the distance, and the Menai Strait in the foreground, winding with remarkable beauty between the well wooded pleasure-grounds of Plas Newydd and Vaenol, and, sweeping beneath its stupendous bridges, looks like a river gleaming in its course towards Beaumaris Bay. This view, so extensive and pleasing, did not escape the notice of Pennant, who tells us that he “was irresistibly delayed at Craig y Ddinas (the rock on which the Anglesey monument stands) by feasting his eyes with the fine view of the noble curvature of the Menai.” Craig y Ddinas is said to have been fortified, as the name implies, but the thriving plantations which now envelop its sides and shoulders effectually screen from observation whatever traces of defensive works may remain.

Taking this as an accessible starting-point, and following the road leading thence towards Llandegfan Church, as represented on the map, the inquirer, after a walk of about four furlongs, would find himself abreast of a roadside residence called Pant Lodge, on the second field beyond which, on the northern side of the road, the cromlech remains are to be seen.

Scant notice has been taken of this small relic by the enumerators of our Anglesey antiquities, in consequence, we may suppose, of its ruined and prostrate condition, Miss Angharad Lloyd's *History of Anglesey* and Lewis' *Topographical Dictionary* being the only works in which I have found it mentioned. It is situated on high ground with rocky elevations a little to the north, sug-

gestive of fortified dwellings and enclosures, none of which I was able to trace with certainty, but was informed that from a field immediately below the rocks many hut-foundations had been removed. Of the original chamber there remain but four stones, the capstone, two side-supporters, and a low erect slab (2 feet high by 3 feet wide), fronting the east, which may indicate the chamber-entrance. Observers of this class of antiquities will have noticed that across the inner access, and marking the limit between chamber and gallery, there is sometimes a transverse stone set on edge, contributing in no degree to the support of the roof; on the contrary, frequently so low as to leave space for some purpose unknown. The slab here referred to may have been one of the kind. It now aids in the support of the eastern end of the fallen capstone, the prostration of which, with the whole structure, may have been occasioned by the downfall of some of its south-western props; the descent, at one end, of so massive a stone causing the overthrow of the other sustaining slabs, which do not seem to have been firmly set. The superficial measure of the upper stone is 11 ft. by 8 ft. It is 2 ft. 3 ins. thick along its north-western side, diminishing to a thickness of 1 foot at its opposite or south-eastern side. The two supporters, which lie partly beneath it, measure about 4 ft. by 4 ft., and are rather more than 1 ft. thick. When in their erect positions, they must have sustained the roof at an elevation of $3\frac{1}{2}$ or $3\frac{3}{4}$ ft. above the chamber-floor, leaving a vacancy of $1\frac{3}{4}$ ft. between it and the upper edge of the entrance-slab; a space we may suppose partly filled up, when in its perfect state, by the masonry of the gallery here abutting on the chamber.

Door-stones, imperfectly closing entrances, and having open spaces above them, were frequently used, whatever the motive. Whether they were accidentally chosen, or whether the object was a greater facility of removal in cases of fresh interments, or some such design, as perforations were sometimes made in them, as

exemplified in the closing slab of the tumulus at Plas Newydd, is uncertain. What seems to have been one of these entrance-stones, but of a kind not easily moved at the extremity of a covered gallery, unless by toppling it into the chamber (whence, by reversing the movement, it might have been restored to its place), may be seen at Bodowyr in this county, represented in the accompanying sketch. It faces the south-east, and has a vacant space between it and the lower edge of the capstone, measuring 2 ft. 3 ins. in perpendicular height.

In the July number of our Journal for the year 1869 we were favoured with an accurate description and drawing of this cromlech; but the sketch there given was from a different point, and selected to illustrate another of its characteristics.

It may be worthy of notice that, with the exception of the unremoved entrance-stone referred to above, we have delineated here what some modern writers would call a "free-standing dolmen". Unhappily for their speculation, there lies, in this instance, on the opposite side of the structure, a full-sized slab, which has fallen from its position as a part of the chamber wall. If by accident these two witnessing stones had been removed (the work of an hour to the present tenant), the upholders of the free-standing dolmen supposition might then have urged their opinions with confidence.

The Bodowyr remains being of the tripod class (Llech Drybedd, *Arch. Camb.*, Third Series, No. VI), I take the opportunity of briefly referring to the curious circumstance that so many capstones are met with in this country and elsewhere resting on three supports; two sustaining the broader end, and one the narrower. The frequent occurrence of this precise number cannot be regarded as fortuitous, nor can we view it as a consequence of the good taste and tender forbearance of cromlech-mutilators, but should rather attribute it to some design or to some process of construction on the part of their builders. If duly considered, it may suggest to us one of the modes in which large roofing-stones



BODOWYR CROMLECH.



TY MAWR CROMLECH—E. VIEW.



TY MAWR CROMLECH—S.E. VIEW.

were raised to their incumbent positions. Many of us may have imagined that with the simple appliances of wooden levers, rudely constructed triangles, and the wedge still used in our graving-docks to lift ships of enormous weight, these stones might have been so raised and sustained as to enable their builders to erect beneath them the required number of props. This direct and summary mode of proceeding may have been adopted in many instances, especially where the cap-stones were small; but if accepted, as the prevailing system, we would then have to account for the great obliquity observable in some of them, such a departure from the level and horizontal position in which they were raised being somewhat different from the result we might have expected. Others, and probably the greater number of us, have supposed that these masses of stone were moved on rollers up inclined planes to their respective resting-places: a theory in favour of which it might be argued that the inclination of cap-stones so conspicuous, for instance, in the Plas Newydd examples, is an indication, and might be adduced as a proof that this was the method pursued, the slope of the stones corresponding with the supposed inclination of the plane up which they had been moved. But even this hypothesis, plausible as it appears, has its difficulty when we come to reconcile it with our tripod crom-lechs, in respect to which we have to explain the process by which the stones, when they had reached the top of the plane, were moved onward to the points of the three principal uprights, and also the reason for the selection of this peculiar number of supports.

According to the plane and roller system so ably suggested and described, some years ago, by His Majesty Frederick VII, King of Denmark, the chamber-walls were in the first instance to be thoroughly completed and made ready for the reception of their covers. Had this been usually done, it follows that when the cap-stones were superimposed, they must have settled down, without order or method, on such of the upright

wall-stones as were most prominent, and offered the first and strongest resistance to their pressure,—a process not likely to be so uniform in its consequences as is now observable in these cromlechs.

There remains yet another conjecture which I venture to put forth for the consideration of members. With materials accumulated on the spot, it is possible that the first effort of these rude stone builders was to raise the broad end of the capstone sufficiently high to receive beneath it two substantial pillars of corresponding length, on the tops of which it might have rested in an inclined position, resembling what has been recently called a “demi-dolmen”. This completed, and the supporters made secure, their next movement may have been to lift the narrower end of the stone to the height required for the insertion of a third prop, often the smallest of the three. These three pillars, firmly planted and sustaining the full pressure and weight of the superimposed slab, would have considerable stability. If fairly adjusted and poised, the heavier the capstone the more immovably fixed the supporters would be. Having proceeded thus far, the side-slabs and other wall-stones of the chamber might afterwards have been erected and built into the structure, which being less firmly set, would naturally be the first to fall from their places, and to disappear under the hands of a destroyer.

To carry out this method would have been a small matter to the race of architects who in France and Algeria succeeded in lifting on end the enormous menhirs still the admiration of travellers in those countries. But whatever the course pursued, one thing remains tolerably clear, namely, that capstones were in the first instance methodically set on three, and sometimes on four, principal sustainers not readily shaken or displaced; which circumstance, combined with the fact that their exterior coverings in Wales were usually of loose stones (the chief requisite of the agriculturist even when first tracing the boundary of his waste property,

and one which he would not hesitate to use), may very well account for the appearance and condition of our tripod cromlechs in the present day.

THE MEANING OF "CROMLECH."

Various opinions have from time to time appeared in the pages of our Journal as to the meaning of "cromlech". Whilst differing from each other in the main, writers in general have agreed in one particular, namely, in regarding the term as referring especially to the capstone, and not to the cromlech-structure as a whole,—whether correctly so remains to be seen. By some the upper stone, however unsuitable in form and gibbous its surface, has been styled an altar; basing their theory in no small degree on the signification and supposed early origin of a word which, according to the statement of many inquirers, claims no greater antiquity than the fifteenth or sixteenth century: an assertion which, if it cannot be disproved, will dissipate, it is hoped, the sacrificial speculations still cherished by a few in connexion with these monuments. Others have expounded it as the *grymlech*, "the stone of strength"; the *cærem-luach*, or "devoted stone"; the *awgrymlech*, or "augural stone"; the bending, bowing, or prostrating tombstone, or the tombstone of worship; the most commonly received opinion being that it signifies an inclined, flat stone. The latter conjecture is scarcely less objectionable than the preceding ones, because, apart from etymological considerations, it is difficult to suppose the framers of the word were so observant of such objects as to notice that their capstones were sometimes inclined,—a result certainly to be looked for when we consider that, using unhammered and unwrought materials, cromlech-builders had to set up supporters of unequal lengths and incumbent slabs varying in thickness.

The above explanations being unsatisfactory, and scarcely harmonising with the sense in which the word

was primarily used, I venture to suggest another, namely, that in reference to these remains, and to distinguish them from others, "cromlech" once signified a vaulted grave in its perfect state.

Owing to the early use of *llechau*, or large, flattish stones as pillars, set up singly, to mark the graves of distinguished persons, and also their use as coverings and protections of the dead, *llech* seems to have acquired the signification of a gravestone or a monumental slab; and in many instances of the grave itself, in which sense it is still regarded in parts of Ireland. The author of *Druidism Exhumed* says that in its Gaelic form, *leac*, or *leachd*, or *leacht*, it signifies a tombstone; and Edward Lhwyd, in his Irish Dictionary, renders *leach* "a pile of stones in memory of the dead", and *leachda*, "a heap of stones", also "a grave".

Of the stone-marked graves in this country there seem to have been two kinds: one distinguished by a single *llech* set on end, the other a chambered tomb covered over externally by a *carnedd*, or pile of stones, the *leachd* of Edward Lhwyd.

In order to mark the difference between the above graves, it is possible that the tumular or chambered one was at some unknown period called a *cromlech*, the adjective *crom* being thoroughly descriptive of its internal as well as of its external characteristics (see the import of *crom* in the words *cromen*, *cromil*, *crymdwyn*, etc.). If we take up an ordinary English and Welsh dictionary, and look for the word "vault" in it, we find amongst its prominent renderings, *cromgell*, *cromnen*, *nen grom*, etc., words which fairly illustrate one of the significations of *crom* in its compound state. From the sense here assigned to it we may infer that in combination with *llech* it would signify a vaulted grave; or, if preferred, a vault constructed of flat stones; and perhaps, more literally, a flat stone in its position as a horizontal or a *quasi* vaulting over a cavity or chamber.

In an able paper on this subject, published in our Journal some years ago, the writer states that one of

the earliest occurrences of the word is in George Owen's *History of Pembrokeshire*, the date of which he fixes at about 1600 A.D. That the word claims an earlier existence than the time of this historian, we may gather from the circumstance of his having speculated on its meaning, and from his supposition that it ought to be written *grymlech*, "the stone of strength." Its first appearance is supposed to have been in Bishop Morgan's translation of the Bible, 1588 A.D. Whether the learned translator had in view the rock-sepulchres and excavated chambers of the East when he used the phrase "*cromlech*ydd¹ y creigiau" (Jeremiah, xlix, 16, and elsewhere), I do not venture to assert; but may say that the sense in which "*cromlech*" is used by him, viz., a caverned recess or hiding-place, either naturally or artificially formed, is analogous to the one I am now advocating. The *cromlech* at Bryn Celli Du, when in its tumular form, some fifty years ago, was at times called by the natives "*yr ogof*," or the cave.

Of the early adopters of the name, the Rev. John Griffith, of Llanddyfnan, has thrown much light on its use in his oft quoted letter to the antiquary, Robert Vaughan of Hengwrt, dated about 1650 A.D., wherein he writes, "There is a crooked [I suppose *vaulted*, in reference to *crom*] little cell of stone not far from Alaw, where, according to tradition, Bronwen Leir was buried. Such little houses, which are common in this country you know, are called by the apposite name, *cromlech*au." Here we find the chamber, or cavity, or grave itself, is *appositely* called a *cromlech*. No allusion whatever is made to the capstone apart from the rest of the structure; the vaulted or *quasi* vaulted cell of stone within, and its tumular covering without, being, in the opinion of the writer, suitably described by a name compounded of *llech* and *crom*.

When these stone-enveloped graves came to be denuded, their skeleton chambers, still vaulted in con-

¹ *Llech*, we may suppose, was here used in its other signification, viz., a "covert" or "hiding-place."

struction, would naturally retain the name "cromlech", an appellation which might finally attach to the cap-stone as the most prominent feature.

Of the *llech* simple we appear to have had several in this county, judging by existing names. Amongst others, Llech Gynfarwy Church may be mentioned, on a field adjoining which there stood, some years ago, a tall *llech* or *maen hir*, which may or may not have marked the grave of St. Cynfarwy. Another of our parish churches is called Llech Ylched, or St. Ilched's grave. In the vicinity of these churches there are no slaty formations, or other geological appearances, which might induce a belief that they were so called from any circumstance of situation. We hear of an erect stone in Carmarthenshire, called by the common people Llech Eidion (*Arch. Camb.*, new Series, v, 303), the tradition being that a saint of that name was buried beneath it.

In conclusion I may say that, should it be admitted that *llech*¹ was ever used to denote a simple grave distinguished only by a memorial slab set on end, *cromlech* may well have served to characterise a vaulted tomb with its *carnedd* heaped up above and around it; such monumental² and protective coverings being general in this country, where stones abound. Should a more literal sense be demanded, the word apparently means a flat stone set as a vaulting (if I may so use the term) or a roof, and also a vault constructed of flat stones; this

¹ We have good grounds for believing that all stone-marked graves were so called up to a certain date.

² That the *carnedd* was a monumental as well as a protective pile, appears from the following note of William Owen, F.S.A., under the word *Carnedd*: "The *carneddau* and the tumuli of earth were the common monuments that the ancient Britons erected in honour of their great men. Which of the two kinds was probably determined by the circumstance of the country being stony or otherwise. These modes of interment continued in use many ages after the introduction of Christianity; but when the custom of burying in churches became general, the former ways were not only disused, but condemned as fit only for the great criminals. When the *carnedd* was considered as the honourable tomb of a warrior, every passenger threw his additional stone out of reverence to his memory."

mode of interpretation being almost the only one in which the seeming contradiction between *crom*, "curved", and *llech*, "a flat stone", can be reconciled. *Crom*, it should be remembered, is not used to describe things *angularly* crooked.

It would be gratifying if the above remarks had the good effect of stimulating our Welsh scholars to an expression of their opinions, and of stirring them up to the rescue of an old and familiar name which, owing to its presumed want of descriptive meaning, is in a fair way of giving place to another, more euphonious it is true, but one which has no signification whatever in our language. If fairly interpreted and understood, it would tend to establish the sepulchral nature and origin of cromlech monuments, instead of being, since the days of Rowlands, a source of many theories, most of them unfavourable to the Druid, on whose shoulders archæologists have sought a ready escape from their cromlech difficulties.

HUGH PRICHARD.

SIR ROBERT MANSELL, KNT., VICE-ADMIRAL
OF ENGLAND.

SIR ROBERT MANSELL, Knt., Vice-Admiral of England, Treasurer of the Navy, and Member of Parliament for the county of Glamorgan, is probably the ablest and most distinguished public man whom that county has produced. He was the fourth son of Sir Edward Mansell, of Margam, and Lady Jane Somerset, and displayed much of the mental activity, personal courage, and taste for mechanical pursuits, which shone so conspicuously in the second Marquis of Worcester, his mother's great-nephew, and, towards the latter part of his career, his own contemporary.

Sir Robert followed the profession of the sea, and won early distinction in arms. He served in several

expeditions, and commanded in one; and on shore he was an able administrator of naval affairs during the reigns of Elizabeth, James, and Charles. In Parliament, where he sat during the greater part of his mature life, he was listened to as an authority on navy matters; and though, with his relations on both sides, a zealous royalist, he dared to speak his mind freely, and to oppose the favourite, Buckingham, in his mad career. He passed, not unchallenged, but with proven purity, through a position of great pecuniary temptation; and in an age when official honesty was sufficiently rare, and having had the spending of many thousands of pounds of public money, he lived and died a man of moderate means.

To him also is to be attributed, not, indeed, the original invention, but the first active employment of coal as fuel in the manufacture of glass, and a very considerable development of that useful manufacture. He held, under the mischievous system then prevalent, a patent of monopoly of this manufacture, under which he erected glass-works in Broad Street, London, at Purbeck, on the Trent, at Milford Haven, and finally at Newcastle on Tyne, where alone the manufacture really flourished, and of which port it has ever since remained a staple. In his own county his name and services have been suffered to fall into complete oblivion; and though his portrait is still preserved in the house of his fathers, neither in his case nor in that of Sir Thomas Button, his celebrated contemporary and kinsman, have the corporations of their native ports of Swansea and Cardiff shown any interest in their fame, or any desire to possess representations of their most, if not their only, distinguished citizens.

Sir Edward Mansell died 5 August, 1585, aged fifty-four, and lies buried at Margam. Lady Jane died 16 October, 1597, and is also there buried. They had eighteen sons and four daughters. Thomas, the eldest, succeeded. Rice was a captain in the army, and was killed in Ireland. Francis founded the line of the Man-

sells, baronets, of Muddlescombe. Anthony, the fifth son, of Trimsaran, seems, from the State Papers, to have been concerned, in 1631, in concerting measures for the relief of the poor. Philip founded a branch at Henllys, of which was Colonel Edward Mansell in 1685. Of Harry nothing is recorded. Charles, a captain, was killed in Ireland. Christopher and William are unknown. Of the daughters, Elizabeth married Sir Walter Rice of Newton or Dynevor. Cecil married Sir Richard Williams of Llangibby. Mary married Christopher Turberville of Penllin, sheriff of Glamorgan, 1615; and Ann married Edward Carne of Nash.

Sir Edward was the second possessor of Margam, which had been purchased from the Crown on easy terms by his father, Sir Rice. He sat in Parliament for Glamorgan, and won distinction as a soldier in the great reign of Elizabeth. 21 Sept., 1572, he was knighted, and was active in mustering the forces of the county, of which he was sheriff in 1575. His name appears in the Domestic State Papers of the reign, chiefly connected with local matters, as in a commission of piracy, rebuilding Cardiff Bridge, and claims of right of wreck upon his shore, about the mouth of the Avon, in which he held his own against the somewhat overbearing claims of the Earl of Pembroke.

Sir Robert seems to have been born about 1573, and probably was sent early to sea. The inducement to enter that profession was, no doubt, the connexion of his family with Lord Howard of Effingham, whose mother, a Gamage of Coytty, was of kin to the Mansells, and who was then Lord High Admiral of England, and, which that office did not always imply, a seaman. His first recorded service was at the siege of Cadiz in 1596, where he served under the Earl of Essex and Lord Howard, and where Sir Walter Raleigh commanded a division of the fleet. This expedition was remarkable for the number of men of rank who served in it as volunteers. Whether he commanded a ship does not appear, but he received knighthood at the hand of

Essex; who, however, was thought, with the other commanders, to have bestowed that honour with too free a hand. He was then about twenty-three years old. Probably the Queen herself confirmed this particular honour on his return, for in the account of the Queen's progresses he is said to have been knighted by Her Grace in 1596.

In June, 1597, he was employed, under Essex, as captain of the Earl's own ship, in the unfortunate expedition intended to harry the ports of Spain. Early in 1599 he was in command of three ships about to be despatched to the coast of Ireland. Here he probably remained, for 29 Aug., 1600, the reason assigned for keeping Sir Robert Leveson in the narrow seas is that "Sir Robert Mansell is but weak."

10 Oct., John Chamberlayn writes to Dudley Carleton that "Sir Robert Mansfeld and Sir John Haydon, two Norfolk knights, have slain each other at tilt with their rapiers. One had six wounds, and the other four." And 15 Oct., "I hear that the Norfolk knights are not dead, though they had double the number of wounds reported." This seems to refer to Sir R. Mansell, who is on other occasions called Mansfeld or Mansfield, as was his ancestor, Sir Rice; though how he comes to be called a Norfolk knight is unknown. However, in Nov., 1603, Sir W. Wood writes, "Lord Cecil says he supposes Sir Rob. Mansfeld is in Norfolk." Heydon was about, and in trouble, as one of Essex's followers, in Feb., 1601.

Some connexion with Norfolk he, however, had, for he was returned to Parliament for King's Lynn in 1601, when he was employed in guarding the English coast. While thus engaged he was fortunate enough, off the South Foreland, to intercept the Spanish ships under Spinola, which had escaped from the attack on Zizambra by Lewis and Monson, and were in retreat for Flanders. For this service Elizabeth, though so sparing of honour, named him, at the close of her reign, Admiral of the Narrow Seas, and Vice-Admiral of the Fleet.

His favour under the great Queen was continued

under her successor. In 1603, soon after James' arrival, Sir Jerome Turner and Sir Robert Mansell received orders to escort from Calais and Gravelines the ambassadors of France and Spain coming on a visit of congratulation to the new sovereign. The great Sully, the French ambassador, ordered the Vice-Admiral of France to hoist the French flag. This was contrary to the claim of England to the sovereignty of the narrow seas, and Sir Robert ordered the flag to be struck, under a threat of firing upon the ship. Sully, or rather de Rosny, gave way, but complained to James of the arrogant conduct of his admiral. In this year also, 15 Nov., he had the charge of Sir Walter Raleigh from London, to be tried at Winchester.

In 1603 he sat for the county of Carmarthen, probably by the interest of his kinsmen at Dynevor and Muddlescombe; backed, no doubt, by the popularity due to his naval successes. It appears that he had taken prizes, for 20 Jan., 1604, was issued a commission to the Lord Treasurer and others "to dispose of the goods taken in the late carrack, and of certain pepper taken by Sir R. Mansell."

20 April, 1604, he had a grant of the treasurership of the navy for life, on surrender of Sir Fulk Greville. 15 May, a warrant dormant was issued in his favour for £10,000 annually, for repairs of ships in harbour; and a warrant, next day, for £2,941:7:3, for general purposes as Treasurer; and a warrant dormant for a sum unspecified, for the charges of ships appointed to guard the narrow seas, the Thames, and the Medway. 18 May he had a warrant for £766 10s. "for charge of the *Tramontana* serving on the coast of Ireland."

In 1605 the Vice-Admiral accompanied Essex, then High Admiral, to the "Groyne," as Corunna was then called by the English; and thence went with him, by land, to Valladolid, to receive the Spanish King's oath to observe the recent treaty of London. While the embassy was at Corunna, the Spaniards were suspected of purloining the plate sent by their government to do honour

to the English visitors. Sir Robert, on the watch, soon afterwards, at a grand entertainment, detected a Spanish guest in the act of putting some of the silver into his bosom. He rose, took the Spaniard to where sat the grandees of his nation, and then and there shook him violently till the plate tumbled out. The same personal boldness was displayed by him at Valladolid, where he pursued a thief of some rank into the house of an alguazil, and by force recovered a jewel stolen from his person.

In 1605-6 he was a combatant in Ben Jonson's masque of *Hymen*. He and Sir Lewis Mansell took the side of Truth against Opinion. Sir Lewis was eldest son of Sir Thomas, and succeeded as baronet in 1626. At this period Sir Robert's name begins frequently to appear in the State Papers. 11 Jan., 1606, he and Sir J. Trevor recommend Capt. Christ. Newport for a reversion of the office of Master, which was granted. In Aug., 1606, he attends the King of Denmark to his own country, in command of the *Vanguard* and another ship.

His boldness and probably a rough naval temper provoked not a few enemies. 24 Feb., 1608, he, Sir J. Trevor, and Phineas Pett, were charged with "freighting the ship *Resistance* from the King's stores, in March 1605, selling the goods for their own gain, and then claiming wages, etc., for their voyage, as though she had gone in the King's service." A commission was engaged seven years in sifting this charge, which completely broke down, and "the proud Welshman," as he was called, passed unchallenged for the future.¹ The charge seems scarcely to have been regarded as serious, for he continued to hold office, and the money-warrants were issued to his credit as before. 15 May, 1610, he had a warrant for £8,476 : 9 : 8, to be delivered to cer-

¹ A charge connected with this was brought against Pett as master shipwright, and heard by James himself, 8 May, 1609, the Earl of Nottingham, High Admiral, being in attendance. Sir Robert, Pett, Capt. Button, and others, were attacked. "The good old lady, Mrs. Mansell, was present with Mrs. Button."

tain agents for the Muscovy merchants, "for cordage delivered into the storehouses at Deptford." Also, 24 Nov., he had "£2,500 for finishing the new ship called *The Prince Royal*, in addition to £6,000 formerly advanced; and by another payment, "£3,481:3:11 for cables and cordage." In the autumn of this year preparations were making for the launch of Pett's great ship at Deptford. In this Sir Robert took a very active interest. 19 Sept. we find him dining with Pett at his lodging, and on the 23rd Sir Robert entertains the Admiral in his own lodging at Deptford. The launch took place at the end of September, Prince Henry being on board.

In April, 1611, Prince Henry, attended by Sir Robert Mansell, Sir Oliver Cromwell ("the Golden Knight"), and others, inspected the ships at Chatham.

26 July, 1612, Sir Robert appears as a member of the Muscovy and East India Company for discovering the North-West Passage, then incorporated under the auspices of Prince Henry. In April, 1610, they had sent out Hendrick Hudson. With Sir Robert occur the names of William Earl of Pembroke and two Glamorganshire commoners, Sir Edward Lewis of Van and Capt. Thomas Button. They were to enjoy for ever the exclusive trade into the North-West Passage, defined as extending from the headland of Greenland, called "Cape Desolation," and the cape or headland of America, called "Labrador." They sent out Capt. William Button, a Glamorganshire man, in 1612, to "perfect the discovery."

11 Feb., 1613, Sir Robert appears as commander of the mock fights on the Thames, arranged between him and the High Admiral, and representing the town and ports of Algiers, in honour of the approaching marriage of the Princess Elizabeth to the Palatine. "Sir R. Mansell," says Pett, possibly with a touch of satire, "is chief commander, who takes great pains, and, no doubt, will do his best to show his ability." This office, however, did not prevent him from being in opposition to

the court, and on the 10th of June he was committed to the Marshalsea for animating the Lord Admiral against a commission to reform abuses in the navy. With him was also committed Whitelock, for declaring the commission illegal, and speaking against the authority of the Marshalsea court. Whitelock was employed by Sir Robert as counsel. 12 June, the matter came before the Council, when the offenders submitted themselves in writing, and next day were admonished, liberated, and restored to favour. Sir Robert, however, was above a fortnight in the Marshalsea.

In 1614 he again sat for Carmarthenshire; and 1 June, 1615, was a grant to Philip, Earl of Montgomery, Sir Thomas Howard, Sir Robert Mansell, Sir Edward Zouch, and others, of all glasses forfeited for being imported contrary to the recent proclamation.

In Nov., 1616, he was about to marry Mrs. Elizabeth Roper, the Queen's woman, "or antient, or maid of honour"; and the King gave him £10,000, and the Queen the wedding feast at Denmark House, and a fair cupboard of plate. They had also other good and rich presents from friends. She seems to have been a member of the Teynham family, probably a daughter or sister of the then lord. The marriage took place 15 March, 1617. The attachment seems to have been an old one, as she is spoken of as his "old mistresse." Later in the year he made an application concerning the timber and plant at Woolwich.

There is a curious letter in the Fortescue Papers (Camden Soc., p. 31), dated 14 Nov., 1617, from Sir Thomas Lake to the Earl of Buckingham: "In the navy we concluded yesterday with Sir Robert Mansell upon his offer that, if he might have ten thousand pounds presently, His Majesty should save six hundred pounds a month for ever, which is about seven thousand pounds by year; and the mystery was not great, though it hath been long in suspense, for it was no more but where H. M. keepeth now continually at seas seven ships and pinnaces, he should keep but four, and dis-

charge the rest, which this ten thousand pounds must full pay for their service past. But we have ordered he shall have the money." This, however, has nothing to do with the royal marriage gift. Here the £10,000 were for service purposes only, to pay off the crews no longer needed.

In 1618 Sir Richard Sutton and Francis Gofton "have received the accounts of Sir R. Mansell for the last five years, and will make them up as soon as possible." Soon after was "an order for the searching the books for the sums issued to Sir R. Mansell as treasurer of the navy, in the Easter terms of 1617, 1618." This audit was to enable Sir Robert to sell his office of Treasurer, which he did, in May following, to Sir William Russell, a Muscovy merchant. 14 May he had a grant of the Lieutenancy of the Admiralty of England, void by the death of Sir R. Leveson; and he took a legal opinion, that he could not be deprived save for misdemeanour in the execution of the office. 31 July, certain sums due are paid to him, "notwithstanding his surrender." The sums seem to have been the balance of £28,121, formerly assigned for building the *Elizabeth*, *Triumph*, *Rainbow*, and *Antelope*. 29 Sept. an account is rendered of all sums paid to Sir Robert for ships in harbour from Oct., 1611, to 9 Feb., 1617-18; also for ships in the narrow seas, from 30 April, 1612, to Sept., 1618; also for the narrow seas, cordage, etc., and transporting the Lady Elizabeth and the Bishop of Orkney, fetching in pirates, etc.; also from 5 May, 1617, to 9 Sept., 1618, for moneys paid him.

4 Nov., the commissioners of the navy request that the £900 per month paid for cordage, and the arrears of Sir R. Mansell's last account, may be applied to pay discharged workmen, and for other named purposes. 21 Nov. they complain that Sir Robert, instead of the promised ledger and vouchers, has merely sent in an uncertified abstract of his payments, 1613-1618, and no account of his receipts.

10 Dec. he is deep in glass-making. The State

Papers contain various entries on this subject during the reign of Elizabeth. In 1567 it was admitted that Englishmen did not make good glass. That and pottery were then manufactured by Cornelius de Lannoy. Two years later Briet and Carre were recommended to Cecil by the Vidame of Chartres, as seeking permission to erect glass-works in London similar to those at Venice. They probably had permission, for in 1568 Becque and Quarre apply for wood for charcoal from Windsor Park, and in 1574 mention is made of the Frenchmen in England who make glass.

In 1592 Sir Jerome Bowes had a licence to make drinking-glasses for twelve years, on the expiration of a term of twenty-one years held by James Verselyne, at a rent of one hundred marks. Bowes was alive and active in 1613, and his company was opposed by a rival company also with a patent held by Sir Edward Zouch. Bowes was offered, and refused, £1,000 per ann. if he would retire. Lord Coke advised the granting a new patent to Zouch, and the reserving the offered annuity, which he thought must be accepted. In Oct., 1614, it appears "that the Merchant Adventurers' Company is dissolved, and the patent for making glasses is given up in favour "of those who undertake to make them with Scotch coal." Then comes a proclamation, 23 May, 1615, "for making glass with sea and pit coal only, prohibiting the use of wood on account of the waste of timber; also prohibiting the import of foreign glass." This was the introduction of Sir Robert's patent, which, as has been stated, included Zouch and others. Sir Jerome Bowes was removed by death in 1616, 27 March, having on the preceding 17th accepted a charge of £600 per ann. out of the new patent, in compensation for his rents under the old one. Probably the monopoly was more or less evaded, for 4 May, 1618, Sir Robert requests that Paul Vinion and Peter Cornley, glass-makers, imprisoned on his complaint for making glass with wood, may be released on bond not to repeat the offence; and on 10th Dec. he petitions the

Council for aid to suppress all existing glass-furnaces, and imprison all offenders who infringe his patent. To quicken the Council, he hints that he will be otherwise unable to pay the £1,000 rent to the King and the £1,800 to his copatentees who have resigned; so that he was working the patent alone, much to the surprise of his well-wishers. "I marvel," said King James, "that Robert Mansell, who has won so much honour on the water, should meddle with fire."

"*Quod vult, valde vult*," says the Mansell motto, and Sir Robert seems to have acted up to it. He employed the well known James Howell, whose letters have passed through so many editions, as travelling manager for the new manufactory which was already opened in Broad Street, London. Howell was abroad from 1618 to 1621, and visited Holland, Flanders, France, Spain, and Italy, reporting freely to Sir Robert. His first letter, dated "1 March, 1618, Broad St.," explains his business to his father. "The main of my employment is from that gallant knight, Sir Robert Mansell, who with my Lord of Pembroke and divers others of the prime lords of the court, have got a patent for making all sorts of glass with pit-coal, only to save those huge proportions of wood which were consumed formerly in the glass-furnaces; and this business being of that nature that the workmen are to be had from Italy, and the chief materials from Spain, France, and other foreign countries, there is need of an agent abroad for this use; and better than I have offered their service in this kind; so that I believe I shall have employments in all these countries before I return."

In the same year he writes to Dr. Mansell, probably from London: "Your honourable uncle, Sir Robert Mansell, who is now in the Mediterranean, hath been very notable to me, and I shall ever acknowledge a good part of my education from him. He hath melted vast sums of money in the glass-business, a business, indeed, more proper for a merchant than a courtier. I heard the King should say that he wondered Robin Mansell,

being a seaman, whereby he hath got so much honour, should fall from water to tamper with fire, which are two contrary elements. My father fears that this glass employment will be too brittle a foundation for me to build a fortune upon; and Sir Robert being now, at my coming back, so far at sea, and his return uncertain, my father hath advised me to hearken after some other condition."

After a short stay in London he was succeeded by Capt. Francis Bacon. The workmen employed were chiefly Venetians. Howell, being a Jesus man, wrote occasionally to Dr. Francis Mansell, Head of that College, and Sir Robert's nephew. He wrote also to Capt. Bacon in 1619. From Middleburgh he wrote "by Signor Antonio Miotti, who was master of a crystal glass-furnace here a long time; and, as I have it by good intelligence, he is one of the ablest and most knowing men for the guidance of a glass-work in Christendom; therefore, according to my instructions, I send him over, and hope to have done Sir Robert good service thereby." From Alicant, 27 March, 1621, he writes: "I am to send hence a commodity called 'barillia' to Sir Robert Mansell, for making of crystal glass; and I have treated with Signor Andriotti, a Genoa merchant, for a good sound parcel of it, to the value of £2,000, by letters of credit from Master Richaut....This 'barillia' is a strange kind of vegetable, and it grows nowhere upon the surface of the earth in that perfection as here. The Venetians have it hence, and it is a commodity whereby this maritime town doth partly subsist, for it is an ingredient that goes to the making of the best Castile soap. It grows thus. 'Tis a round, thick, earthy shrub that bears berries like barberries, betwixt blue and green. It lies close to the ground; and when it is ripe, they dig it up by the roots, and put it together in cocks, where they leave it to dry many days, like hay. Then they make a pit of a fathom deep in the earth, and with an instrument like one of our prongs they take the tufts and put fire to them; and when the flame comes

to the berries, they melt and dissolve into an azure liquor, and fall down into the pit till it be full; then they draw it up, and some days after they open it, and find this barillia-juice turned to a blue stone so hard that it is scarce malleable. It is sold at one hundred crowns a tun, but I had it for less. There is also a spurious flower, called 'guzull,' that grows here; but the glass that's made of that is not so resplendent or clear."

Meantime, while Howell was active abroad, the glass-makers, injured by the new patent, were moving at home. 10 Jan., 1619, Paul Vinion asked to be allowed to work up his stock of materials for glass-making laid in before the proclamation; and he offers to pay Sir Robert for the permission, or to sell him his materials. There appears, however, to be something behind, for Sir Robert states that Vinion's petition for licence to make drinking-glasses would injure his patent, and is founded on fallacious statements. Sir Robert appears to have been sent suddenly to sea, probably to protect the narrow seas, for the correspondence is continued by Capt. Bacon and Lady Mansell. Brand is of opinion that the first glass-works established on the Tyne were set up in this year by Sir R. Mansell.

In 1619 Sir Robert was a canopy-bearer at the Queen's funeral.

One of Howell's letters is addressed to Sir Robert from Venice, and is worth transcription :

To the Honble. Sir ROBERT MANSELL, Vice-Admiral of England.

Venice, 30th May, 1621.

SIR,—As soon as I came to Venice I apply'd myself to dispatch your business, according to instructions, and Mr. Seymour was ready to contribute his best furtherance. These two Italians, who are the bearers hereof, by report here are the best gentlemen-workmen that ever blew crystal. One is ally'd to Antonio Miotti, the other is cousin to Mazalao. For other things, they shall be sent in the ship *Lion*, which rides here at Malamocco, as I shall send you account by conveyance of Mr. Symns. Herewith I have sent a letter to you from Sir Henry Wotton, the

Lord Ambassador here, of whom I have received some favours. He wished me to write that you have now a double interest in him ; for whereas before he was only your servant, he is now your kinsman by your late marriage.

I was lately to see the arsenal of Venice, one of the worthiest things in Christendom. They say there are as many gallies and galeasses of all sorts, belonging to St. Mark, either in course, at anchor, in dock, or upon the careen, as there be days in the year. Here they can build a compleet galley in half a day, and put her afloat in perfect equipage, having all the ingredients fitted before hand ; as they did in three hours when Henry III passed this way to France from Poland, who wish'd that, besides Paris and his Parliament towns, he had this arsenal in exchange for three of his chiefest cities. There are 300 people perpetually here at work ; and if one comes young, and grows old in St. Mark's service, he hath a pension from the state during life. Being brought to see one of the Clarissimos that govern this arsenal, this huge sea storehouse, among other matters reflecting upon England, he was saying that if Cavaglier Don Roberto Mansel were here, he thought verily the public would make a proffer to him to be admiral of that fleet of gallies and galeons which are now going against the Duke of Ossuna and the forces of Naples, you are so well known here.

I was, since I came hither, in Murano, a little island about the distance of Lambeth from London, where crystal glass is made, and 'tis a rare sight to see a whole street where on the one side there are twenty furnaces together at work. They say here, although one should transplant a glass-furnace from Murano to Venice herself, or to any of the little assembly of islands about her, or to any other part of the earth besides, and use the same materials, the same workmen, the same fuel, the self-same ingredients every way, yet they cannot make crystal glass in that perfection, for beauty and lustre, as in Murano. Some impute it to the quality of the circumambient air that hangs o'er the place, which is purified and alternated by the concurrence of so many fires that are in those furnaces night and day perpetually, for they are like the Vestal fire which never goes out. And it is well known that some airs make more qualifying impressions than others, as a Greek told me in Sicily of the air of Egypt, where there be huge common furnaces to hatch eggs by the thousands in camel's dung ; for during the time of hatching, if the air happen to come to be overcast, and grows cloudy, it spoils all ; if the sky continue still, serene, and clear, not one egg in a hundred will miscarry.

I met with Camillo, your consaorman, here lately ; and could

he be sure of entertainment, he would return to serve you again, and, I believe, for less salary.

I shall attend your commands herein by the next, and touching other particulars whereof I have written to Captain Bacon.

So I rest, etc.

J. H.

1 June, 1621, he writes to his brother also from Venice, and says: "Since I came to this town I dispatched sundry businesses of good value for Sir Robert Mansell, which I hope will give content. The art of glass-making here is very highly valued, for whosoever be of that profession are gentlemen *ipso facto*; and it is not without reason, it being a rare kind of knowledge and chemistry to transmute dust and sand, etc."

He sends Dr. F. Mansell a copy of sapphics from Venice, 1621.

ON THE MEGALITHIC CIRCLE AT DULOE, CORNWALL.

THE circle of upright stones in the parish of Duloe, Cornwall, about eleven chains to the north-east of the church, is not so well known to archæologists as many others in the same county. Perhaps this may result from its situation in a district which is seldom visited by tourists and curiosity-hunters. Borlase does not appear to have been aware of its existence, for he takes no notice of it in his work on the *Antiquities of Cornwall*, published in the last century: indeed, its position seems never to have been described until about the year 1823, when Mr. Thomas Bond, who held the office of town clerk at Looe (only a few miles distant), and who was well acquainted with the whole of this district, gave a brief notice of it in his history of that now disfranchised borough. He merely observes that "at a short distance (about north-east) from Duloe Church there is a circle of stones supposed to have been formed by the Druids. It consists of seven or eight stones, one of which is about 9 feet high; four of the others

are upright; but the remainder are either broken or concealed by a hedge which divides the circle, part being in a field, and part in an orchard.¹

The present appearance of the circle does not exactly agree with the above description, inasmuch as the intersecting hedge has been removed, and the stones now lie in the corner of a field. The removal of this hedge (a barbarous addition of comparatively recent times) was very wisely undertaken by the Rev. T. A. Bewes of Plymouth, the owner of the farm on which the circle stands, in order to show the plan of this group of stones to a greater advantage. An attempt was also made to raise one of the stones which had apparently fallen, the north-north-west, and largest stone of the circle; but in the absence of proper appliances, and partly, no doubt, owing to the brittle nature of the white quartz or spar of which the stones are composed, it broke in two, and had to be left prostrate as before. This took place about the year 1861;² and at the same time an interesting discovery was made by one of the workmen, which will be fully noticed presently. The extent and general aspect of the circle claim our first consideration.

There are now at Duloe seven stones in an upright position, besides the large monolith which was broken in two under circumstances already noticed, and which lies in a hole on the north-north-western boundary. These stones are all arranged in the form of a circle, with a diameter of 36 feet from north to south, and 35 feet 6 inches from east to west, and are placed at various distances from each other, some being more than 12 feet, and others little more than 4 feet apart. Their exact relative distances can easily be ascertained by means of the scale annexed to the accompanying plan (see Plate), which has been constructed from careful measurements.³ The size as well as the shape of

¹ Bond's *History of East and West Looe*, pp. 121-22.

² Incorrectly stated to be 1863 in Lake's *History of Cornwall*, vol. i, p. 308.

³ By an oversight, the arrow on the plan points to the north-west instead of to due north.

each pillar also varies, though all have a tendency, more or less, to taper towards the top. The highest is 9 feet above the turf, and the lowest 3 feet. The relative heights of the different stones will be seen at a glance by referring to the Plate. It is interesting to observe that the plane or smooth side of each stone faces the centre of the circle, an arrangement which could hardly have been accidental.

It will be seen from the foregoing remarks that the Duloe megaliths form a very characteristic example of what may be called a monolithic circle, or a circle formed of single stones placed at various intervals. It reminded me much of the "Nine Stones" at Winterbourne Abbas in Dorsetshire, the stones being very similarly shaped, though in the latter example the area enclosed has only a diameter of about 25 feet. The circles at Boscawen-ûn, Boskednan, and Rosemoddres (Dawns Mên) in the Land's End district, are of much larger size, and for that reason they cannot be well compared with the circular group of stones at Duloe. Moreover, the latter stands in a country rich and well cultivated, whereas the others lie in a bleak and rock-strewn neighbourhood where the contrast in viewing a circle of upright pillars is not so great. Indeed, it is not too much to say that there are few archaic monuments of this class that will repay a visit more than this little circle at Duloe. The estate on which it is situate is called "Stonetown," evidently from these erect memorials, which form, as might be imagined, quite an antiquarian landmark. The country here attains a considerable elevation, being 440 feet above the sea-level.

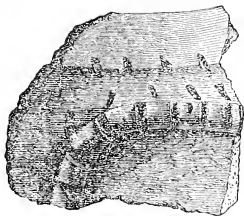
We have seen that a hedge formerly intersected the circle at Duloe, and that when removed, about 1861, an attempt was made to raise one of the stones that had fallen. A few words must now be said on the interesting discovery that was made on that occasion. In the course of digging around the fallen or north-north-west stone of the circle a cinerary urn was brought to light by one of the workmen. This ancient vessel was found

at a depth of about 3 feet ; not beneath, but buried in the loose earth by the side of the stone. Unfortunately, as is too frequently the case under similar circumstances, the urn was broken by the blow of a pick before the workman knew what it was. So small were most of the fragments into which it was shivered, that they were not considered worth preserving, with the exception of the largest piece, which was sent to Mr. Bewes, who still retains it in his possession. The urn, at the time of its discovery, is said to have been full of human bones, some of which were entire, and measured 3 inches in length ; but they quickly crumbled to pieces on exposure to the air. From an estimation based on the appearance of the fragment preserved, the diameter of the urn at its mouth would seem to have been about 8 inches ; and this is curiously confirmed by the statement of a man who was present at the finding, and who told me, when I visited the circle a few months since, that the urn measured, so far as he could recollect, about 7 or 8 inches across at the mouth. This solitary fragment is about 3 inches long, and about the same in width, and formed a portion of the upper half of the vessel, one of the ears or cleats being distinctly visible, as well as a part of the rim. The ornamentation encircling the top of the urn was of a simple character, rudely made notches being cut at intervals of about half an inch. Below there are further markings, apparently made with a pointed instrument, and carried round the urn in a wavy line. The ear is likewise ornamented with rudely cut notches.

The pottery is of a light brown colour externally ; but where fractured it has a blackish appearance, except at the broken part of the ear, where it shows a brick-red tint. The inside of the urn is of the same brown colour as the exterior, and does not appear at all blackened. The average thickness of the vessel was about half an inch.¹

¹ To the Rev. T. A. Bewes of Plymouth, who kindly sent me the fragment of the urn for inspection, and also to the Rev. Paul Bush,

This discovery is very interesting from several points of view. Apart from its bearing on the use of the Duloe circle individually, the finding of an urn in proximity to a monument of this kind excites further attention when we consider the close resemblance many other circles bear to this Cornish example. But it is not my intention to discuss here whether it was customary to erect circles of upright stones for sacred or sepulchral purposes, or occasionally, it may be, with both these objects in view. It will be sufficient to observe that, whatever the uses to which some of the circular arrangements of stones that are found scattered throughout the country may have been applied, the present discovery would seem to show that the Duloe circle either marks the place of sepulture of some notable personage who lived in the remote past, or represents a family or a tribal burying-place. If erected for the latter purpose, the examination of the ground adjacent to some of the stones where the soil has not been lately disturbed, would very probably lead to the discovery of further



traces of sepulture. On my recent visit to the circle I was informed that a considerable quantity of charcoal was found within the enclosure when the bisecting hedge was removed, and that much still remains beneath the

rector of Duloe, who has furnished me with several interesting facts connected with the discovery, I would take this opportunity of returning my sincere thanks.

turf. This would seem to be almost conclusive evidence that a funeral pyre had been lit on this very spot, while the discovery of an urn with bones therein, by the side of the largest stone of the circle, has shown that the calcined remains were afterwards gathered together and carefully deposited under ground. Judging from the rude character of the markings on the urn, and the *locale* of the discovery, this burial must have taken place in pre-Roman times.

The annexed cut, which gives an accurate representation of the original, has been kindly placed at the disposal of the Association by Mr. W. C. Borlase, author of the *Nenia Cornubiæ*, who has alluded to the circumstance of the discovery of this urn, in his work, pp. 127, 128.

E. H. W. DUNKIN.

Kidbrooke-park-road, Blackheath:
November 15, 1872.

KILPECK CASTLE.

THE parish of Kilpeck, in the county of Hereford, occupies a tract of rolling broken ground which intervenes between the Mynde, Orcop, and Garway ridge of hills and the river Worm, a stream which receives the drainage of a considerable valley, and finally falls into the Monnow, near Kentchurch. The railway from Abergavenny towards Hereford passes up this valley, which affords an excellent example both of the fertility and the picturesque beauty of the old red sandstone country in Herefordshire.

The castle, church, and the site of the long-destroyed priory, lie near together about the village of Kilpeck, two miles north of the ridge, and a short mile south of the church and railway station of St. Devereux.

The ground falls rapidly towards the north, and is traversed by deep dingles, each with its contained streamlet. The hedgerows and steeper banks are covered with wood, and the grassy knolls and ridges

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subside into broad level meadows of unrivalled verdure, amidst which the plough is but little known.

Kilpeck castle, as now seen, is composed almost entirely of earthworks. It consists of a mound and circumscribing ditch, beyond which, on the north, is a triangular platform, on the south an enclosure of a horseshoe figure, and beyond this again a southern platform much more extensive, but also somewhat triangular in outline. On the very edge, and to the east of these enclosures, stand the ancient Norman church and a farm-house, parts of which are of some antiquity; on the west, about 200 yards distant from the castle, the ground falls rapidly towards a deep dingle, across the lower part of which has been thrown a strong bank of earth, while remains of other banks are seen higher up. By these means it is evident that there was formed a chain of long and deep lakes, perhaps at two or even three levels, which must have rendered any approach from the west or Welsh quarter exceedingly difficult and hazardous.

The mound is wholly artificial. It is conical and truncated, and of oval plan. Its summit measures, north and south, about 25 yards, and east and west about 40 yards, and its height is from 20 to 40 feet, according to the depth of its ditch, which is greatest on the northern side. The slopes are steep, the red earth having little disposition to slip.

The summit was crowned by a shell keep or *enceinte* wall, placed about three feet within the edge of the slope, and therefore about 23 yards north and south by 38 yards east and west. It was polygonal in plan, with faces from 14 to 15 feet long. Of this shell there remain but two fragments, one on the north and the other on the west side, about 20 yards apart. These show the wall to have been polygonal without, and circular, or nearly so, within, also within vertical, but on the outside battering from 7 feet thick at the base up to 4 feet at 6 feet high, above which it was continued at 4 feet. The north fragment is about 40 feet

long, with an arc of 2 feet deflection, and about 18 feet high; probably it was, with the parapet, about 25 feet. It contains a round-backed fire-place, 3 feet broad by 2 feet deep, which gathers in above into a cylindrical shaft of 12 inches diameter. On each side is a water-drain as from a sink, passing through the wall. The other or western fragment is 30 feet long and about 14 feet high. This also has a fire-place, similar to the last, but 5 feet wide and 3 feet deep; on the north side of it is a water-drain. From the south end of this there remains a fragment of a cross-wall 3 feet thick which belonged to an interior building; it is of the age of the outer wall. This outer wall seems to have been blown outward a little by a mine sprung within. The summit of the mound is slightly convex, from the accumulation of rubbish, which the fire-places show to be about 4 feet deep. It is said that a deep well was discovered here, but no trace of it is now seen. These walls are the only remains of masonry visible in the whole castle. From their general aspect and that of the fire-places they seem to be early English. It is clear that the shell contained buildings against the wall, which, from the water-drains, may have been kitchens.

The mound is surrounded by a deep ditch, which on the north is succeeded by the north platform, on the north-east, east, and south by the horseshoe platform or outer ward, and on the west by a narrow bank, from the base of which the natural slope falls rapidly.

The outer ward is a platform of a horseshoe or lunated shape, varying from 90 to 180 yards broad, and covering full half the mound. Its concave edge forms the counterscarp of the inner ditch. Its convexity is bounded by a ditch from 10 to 30 feet deep, which on the east borders the churchyard, and on the south is succeeded by the south platform ward, the general level of which is 10 to 12 feet below the summit of the mound. The outer edge of this ward has been raised by a bank, which along the south side and at the west end rises 10 to 20 feet, being no doubt thrown up from the exterior ditch. The surface is

scarred as by the removal of foundations, but not a trace of masonry is visible, and even where the bank has been cut through no stones are seen.

There remains the south platform. This is nearly at the level of the outer ward, though below that of its elevated edge. The area is considerable, probably above four acres. It is divided from the outer ward by the ditch common to both, and about 30 feet broad. To the west and to the east it has a ditch, but to the south a scarp of about 12 feet, the ground beyond being flat and at a lower level. The present entrance to this platform, now under the plough, is by a hollow way to the east side near the north end, which may be old.

The main entrance to the castle, that is, to the outer ward, was by a gateway at the south point, marked by a deep hollow way cut in the bank, and flanked by earth heaps, which may conceal the foundation of small towers. This entrance is approached from the east by a road along the ditch below the outer yard and the south platform.

The road from the outer ward into the keep is not opposite the outer entrance, but more to the east; a slender causeway crosses the ditch, and a path ascends the mound. Probably this is all modern, and here was a sloping bridge, rendering the ascent of the mound less steep. At the south-west corner the ditch of the mound runs out at one point on the hill side, so that from hence a way may have lain along the ditch as far as the mound bridge.

The inference suggested by the present earthworks is something to the following effect: Originally advantage was taken of a natural knoll, of an irregular figure, but about 300 yards north and south by 125 east and west, which was surrounded by a single ditch, or, where the ground allowed, by a scarp only. It may be that here, as partially at Malvern, and in other examples, this long enclosure was subdivided by two cross cuts into three parts, of which the central formed the citadel. This would probably be the work of the British.

Then it would seem that a later people, the English, took possession, and threw up a mound at one corner of the citadel, isolating it with its proper circular ditch, the principal dwelling being on the mound, and the horseshoe remainder below containing the base court for the dependants, while the north and southern portions would serve for protected enclosures for cattle.

When the Normans took possession they seem to have built a shell keep upon the mound, and to have employed the base court below as an outer ward, probably surrounding the whole with a stone wall, now removed, and replacing the English stockade. This would constitute the castle proper, to which the north and south platforms would be appendages, no doubt stockaded for cattle.

The history of Kilpeck commences with *Domesday*, which records, "Hæ villæ vel terræ subscriptæ sitæ sunt in fine Arcenefelde. Will'i filius Normanni tenet Chipcete. Cadiand tenet tempore Regis Edwardi."

The church is decidedly older than the masonry of the keep, and it may therefore be that the early Norman lords contented themselves with a residence and defences of timber, and did not build for a century or so after their occupation, when the shell keep was constructed. It is not probable that this was preceded by any earlier work in masonry, as Norman buildings were substantial and durable.

The church has been the subject of a "monograph." The priory, of which not a trace remains, stood in a field south-east of the castle and village.

Chipcete in Irechenfield is the present Kilpeck, where William Fitz Norman sat in the seat of Cadiand, the dispossessed Englishman. The lands paid no geld or military service, which in that border district is remarkable. William was a large Herefordshire landowner. In 1134, 25 Henry I, Hugh, son of William Fitz Norman, gave to St. Peter's, Gloucester, the church of St. David at Kilpeck, and the chapel of our Lady of or within the castle. Of the chapel no more is said, but

the church is included in the confirmation charter by Stephen to Gloucester in 1138, and in many later confirmations and charters of Inspeximus.

According to Dugdale, a priory was founded at Kilpeck in 1134, and dedicated to St. David, by Henry de Kilpeck. The founder more probably was Hugh Fitz Norman, who certainly endowed it. It was a cell of the Benedictine Abbey of St. Peter at Gloucester, and subsisted until its suppression in 1422-48, during the Episcopate of Thomas Spofford of Hereford. The priors were summoned to take part in the elections of the Gloucester abbots.

Hugh was succeeded by Henry, called "de Kilpeck," who had to pay a fine of 100 marks to King Stephen for a trespass on the royal forest of the Haywood. Henry is also mentioned in the Pipe Roll of Richard I as in arrear 13 marks in 1189 for dues to the king from the forest of Trivel.

John de Kilpeck, son of Henry, purchased the barony of Purbeck or Pulverbach, co. Salop, of the Crown, in 1193 for £100. At the commencement of John's reign he seems to have held in his bailiwick the forests of Herefordshire, probably as sheriff of that county, for which he rendered his accounts in the 3rd of John. He also paid two marks scutage for his lands in Salop. He died 1204, and Julian, his widow, paid 50 marks to King John to marry whom she pleased. In the following year she had dower of Rokeslegh and La Teme, according to Madox.

By Julian John left Hugh de Kilpeck, who was a ward to William de Cantelupe, a great border baron. At this time the king visited Kilpeck occasionally, being there 1211, 11th March, in his way from Hereford to Abergavenny, no doubt at both places as Cantelupe's guest. Also in 1213, 27th and 28th November, he was here between Hereford and St. Briavels, and finally 18th and 19th December, 1214, while going from Monmouth to Hereford.

Hugh de Kilpeck, when of age, inherited the keeper-

ship of the royal forests in Herefordshire, and in 1248 he held Little Taynton, in Gloucestershire, by the serjeantry of keeping Haywood forest, also an hereditary charge. The forests of Hay, Kilpeck, and Acornbury seem, from the patent rolls, to have been in his hands 3rd Henry III. 1231, 16th Henry III, Hugh de Kilpeck and William Fitz Warine were two of the eight lords employed to negotiate a truce with Llewelyn. This seems positive; but Dugdale says he died about 1207. There is an inquisition upon him 28th Henry III, 1243-4; but it appears from the fine rolls that he died before this. He married Egidia, who married, says Dugdale, William Fitz Warine. John was the third and last Baron Kilpeck. He left two daughters, co-heirs, Isabella and Joan. Joan, the younger, aged 17 at her father's death, was the first wife of Philip de Marmion. She held half the barony of Kilpeck, and left three daughters, co-heirs. Philip, who was champion of England and a great supporter of Henry III, left by a second wife a fourth daughter. Each had a quarter of the barony of Marmion, and the elder three had each a third of that of Kilpeck. The Frevilles of Tamworth sprang from Mazera, the second child, and the Ludlows and Dymokes, champions, from Joan, the fourth.

Isabella, the elder co-heir, seems to have held the castle of Kilpeck in her share. She married, 28th Henry III, William Waleran. Her seal, lately found at Ewshot, near Crondall, is engraved in the *Top. and Geneal.*, i, p. 28, where is an excellent account of her family. Isabella left Robert, William, and Alice.

Robert Waleran held Kilpeck. He was sheriff of Gloucestershire 30th-35th Henry III. He fought for Henry at Evesham, and was Governor of the Castles of Cardigan and Carmarthen, and a Baron. In 1262 he composed a dispute between the Bishop and Chapter and the citizens of Hereford relating to the assize of bread. He died *s.p.* 1st Edward I, 1273, leaving apparently Matilda, his widow, who had dower in Kilpeck manor.

William, brother of Hugh, died before him, leaving Robert, who succeeded to Kilpeck, but seems to have

died 2nd Edward II, either childless, or bearing a son who did not inherit Kilpeck in consequence of his great-uncle's entail; for it appears that by deed in 1269 Robert Waleran gave to Alan de Plunkeret, his sister's son, the reversion of Kilpeck castle and of the park of Treville and Covimore, the forestership of the Hay, and the manor of Hampton. Alan regranted to Robert for life, and on Robert's death the lands reverted to Alan, who did homage. By what tenure Robert, the nephew and last baron, held Kilpeck, does not appear.

Alice Waleran, sister of the first Robert, married Auchew de la Bere. Their son Alan bore the name of Plukenet or Plugenet, and became lord of Kilpeck castle and manor, and was summoned to Parliament 23rd Edward I. He died 27th Edward I, 1299. He was buried at Dore. He was a great agriculturist, and reclaimed the tract called from him "Alan's Moor." In his time, 13th Edward I, William Buter held a carucate of land in Kilpeck and the manor and court there; also, 20th Edward I, Ph. Marmion of Scrivelsby held a fee in Kilpeck. Several fiefs seem to have been held of the castle; 2nd Edward III, Alex. de Freville so held one-sixth of a fee.

Alan Plugenet, son of Alan, succeeded. He was distinguished in the Scottish wars, and was also summoned to Parliament. He obtained a weekly market and annual fair for Kilpeck, and died *s.p.* about 1311, leaving his sister Joan his heir.

Joan Plugenet, called Joan de Bohun de Kilpeck, held the barony. She married Edward de Bohun, but died *s.p.* 20th Edward II, or 1st Edward III, 1327.

Her heir was Richard, son of Richard, and grandson of Sir Richard de la Bere. He died 19th Edward III, leaving Thomas, his son and heir, aged 30, 27th Edward III, but Edward de Bohun, who survived his wife, and probably was tenant of Kilpeck by the courtesy, had license from Edward III to alienate Kilpeck, Treville, and the bailiwick of the Haywood to James Butler, first Earl of Ormond.

Meantime the elder family continued to hold their

shares. Thomas de Useflete, 5th Edward III, probably a trustee, enfeoffed Richard de la Bere, of Munestoke, in Kilpeck, which, 2nd Edward III, had been held by Nicholas de Useflete. 17th Edward III Baldwin de Frivill held Kilpeck manor, and finally, 18th Richard II, Kinardus de la Bere held the manor and hundred of Kilpeck for the chantry of St. Mary of Madley.

The Butlers, however, seem to have been substantially the owners. 12th Edward III, James, first Earl of Ormond, held the manor and extent by the tenure of keeping the forest of Hay, and 13th Edward III Eleanor, his widow, held the castle and manor.

As holders of the castle or manor, or both, appear—37th Edward III Sir Thomas Moigne, 6th Richard II James Earl of Ormond, and 13th Richard II Elizabeth, his widow. 20th Richard II Sir Richard Talbot and Ankareta his wife held the castle and manor as one fee of James Earl of Ormond, within the land of Irchenfield. The Butlers, however, held the castle until the attainder of the fifth earl, a Lancastrian, who was beheaded after Towton in 1467.

5th Edward IV, the King granted Kilpeck in tail special to the male heirs of Sir W. Herbert, Lord Herbert (Earl of Pembroke), for one knight's fee, and 6th Edward IV this grant was extended in tail general, failing heirs male of the body. After the earl's death, in 1469, Edward restored Kilpeck to the Butlers in the person of John, sixth Earl of Ormond, and it descended to his elder daughter and co-heir, whose son, Sir George St. Leger, held it in 1545.

After this it was sold, and came into the possession of the Pye family, of whom Sir Walter held the castle and park. He was a royalist, and on the fall of Charles I the Parliament first garrisoned the castle, and in 1645 dismantled it. The Pyes followed James II into exile, and one of them bore the titular honour of Baron Kilpeck. Probably the materials of the castle were valuable, for their removal, with the trifling exceptions mentioned, has been complete, and yet the castle must have been a considerable place.

G. T. C.

HISTORY OF THE LORDSHIP OF MAELOR GYMRAEG OR BROMFIELD, THE LORDSHIP OF IAL OR YALE, AND CHIRKLAND,

IN THE PRINCIPALITY OF POWYS FADOG.

(Continued from vol. iii, p. 296.)

CHAPTER II.

THE DIVISIONS OF THE PRINCIPALITY OF POWYS FADOG.

MADOG AB MEREDYDD, Prince of Powys Faelor (which from him was subsequently called Powys Fadog), bore, *argent*, a lion rampant *sable*, armed and langued *gules*. But before proceeding with the history of the Princes of Powys Faelor, or Powys Fadog, we shall give a short account of the lordships and manors of that principality, together with some of the branches of the royal line of Powys Fadog.



THIS principality was divided into five cantrefs, each containing three comots.

1. CANTREF UWCHNANT, which contained the comots of Merffordd, Maelor Gymraeg, and Maelor Saesnaeg.

The comot of Merffordd contained the parishes of Penarth Halawg, or Hawarden, and Estyn or Hope.

The parish of Hawarden contains the townships of Aston, Banael, Bretton, Broadlane, Broughton, Ewlo or

Eulo, Coed Ewlo, Hawarden, Mancott, Moor, Pentref Hobyn, Rake and Manor, Morfa Caerlleon or Saltney, Sealand, and Shotton.

The parish of Estyn, or Queen's Hope, is a rectory and vicarage, and contains the eight townships of Hope, Hope Owain, Shordly, Caergwrle, Cyman, Rhan Berfedd, Uwch y Mynydd Uchaf, and Uwch y Mynydd Isaf.

The first charter given to Hope was by Edward the Black Prince, dated from Chester, A.D. 1351, in which he orders that the seneschal or constable of the Castle of Caergwrle, for the time being, should be the mayor; and that he should choose two bailiffs, out of the burgesses, annually on Michaelmas Day.¹

In this comot are three castles, viz., those of Hawarden, Ewlo, and Caergwrle, and the fortified camp of Caer Estyn.

The Castle of Hawarden stands on a conical hill in the manor or township of Hawarden, which name seems to be formed from the words *garth*, a mountain or hill, and *din*, the root of *dinas*, a fortified city, generally situate on a hill. As it is usual in Welsh to drop the initial letter *g*, *garth-din* becomes *arth*-or *ardd-din*, and, aspirated, *harden*.² In *Domesday Book* the name was written *Haordin*; at which time it was a lordship, and had a church; two *carucæ* or ploughlands, half of one belonging to the church; half an acre of meadow; a wood two leagues long, and half a league broad. The whole was valued at forty shillings; and the population then consisted of four villeyns, six boors, and four slaves. At the Conquest William the Conqueror granted this manor to Hugh Lupus, Earl of Chester.³ It afterwards devolved to the Barons of Montalto or Mold, which they held by stewardship to the Earls of Chester, and who made it their residence.⁴ Robert Baron de Montalto granted the marsh of Saltney, or Morfa Caerlleon, to the monks of Basingwerk for pasturage. He also gave them the same privilege in Hawarden, and the

¹ Carlisle's *Topograph. Dict.*

² *Ibid.*

³ Pennant's *Tour*, vol. i, pp. 122, 124.

⁴ Camden, ii, 826.

liberty of cutting rushes for thatching their buildings.¹ Hawarden remained in the possession of the Barons de Montalto till A.D. 1327, the first of Edward III, when Robert, the last Baron de Montalto (for want of issue), left this manor and his other great possessions to Isabel, the queen mother, and from her it went to the crown. The Welsh name of this parish is Penarth or Penardd Halawg, and colloquially, Penardd Lâg, perhaps contracted from Pen Garth y Llweh, "the summit of the hill by the quicksands or swamps," with which Saltney Marsh, lying between this place and Chester, formerly abounded.²

The inhabitants of Hawarden have been for many ages known by the name of "Hawarden Jews," the reason for which is supposed to be best explained by the following account preserved and current in the parish from time immemorial, and said to be a translation of an ancient Saxon MS. :

"In the sixth year of the reign of Cynan ab Elis ab Anarawd, King of Gwynedd, or North Wales (which was in the year 946), there was in the Christian temple at a place called Hardin, in the kingdom of North Wales, a rood-loft in which was placed an image of the Virgin Mary holding a very large cross in her hand, called the 'holy rood.' About this time there happened a very hot and dry summer; so dry that there was no grass for the cattle. Upon which most of the inhabitants went and besought the image or holy rood to pray for rain; but to no purpose. Among the rest the Lady Trawst, whose husband's name was Seisyllt or Sitsyllt, a nobleman, and governor of Hawarden Castle, went to pray to the said holy rood; and she praying earnestly and long, the image or holy rood fell down on her head and killed her. Upon which a great uproar was raised, and it was concluded and resolved upon to try the said image for the murder of the said Lady Trawst; and a

¹ Charters in the Record Office.

² The epithet *halawg* (from *hâl*, salt, or salt-marsh) evidently refers to its situation on or near a *salt marsh*.—ED. *Arch. Camb.*

jury was summoned for the purpose, whose names were as follow :

Hincot of Haneot, Span of Mancot,
Leach and Lach and Comberbach,
Peet and Pate, with Corbin¹ of the Gate,
Milling and Hughet, with Gill and Pughet.

These, upon examination of evidences, declared the said Lady Trawst to be wilfully murdered by the said holy rood, and that the holy rood was guilty of the murder ; and also guilty in not answering the many petitioners. But whereas the said holy rood was very old and decayed, she was ordered to be hanged ; but Span opposed that sentence, saying that as they wanted rain, it would be best to drown her. But that was fiercely opposed by Corbin,¹ who answered that as she was holy rood, they had no right to kill her ; and he advised them to lay her on the sands by the river Dee, below Hardin Castle, from which they might see what became of her ; which was accordingly done. Soon after which the tide from the sea came and carried the said image to some low land, being an island, near the walls of a city called Caer Lleon (now Chester), where it was found the next day drowned and dead ; and they erected a monument of stone over it with this inscription :

The Jews their God did crucify ;
The Hardeners theirs did drown
Because their wants she'd not supply,
And lies under this cold stone.

“ There is now (1811) the pedestal of an old cross consisting of three steps with a part of the column in it, of the red sandstone of the neighbourhood, standing on the Rood Dee or race-ground below the walls of Chester, on the very spot probably where the holy rood was found.”²

¹ There was a descendant of this Corbin, believed to be in the direct male line, living (1811) at the house called “ The Gate ” (*i. e.*, from its situation near the gate of the Castle), and in possession of part of the same frechold, with a family of three sons and four daughters. The names of Leach, Milling, and Hewet, are still numerous in the parish ; and those of Span, Pate, Comberbach, and Gill, are frequent in the neighbourhood. ² Carlisle's *Dict. Top.*

This Lady Trawst, who is thus stated to have been killed by the fall of the holy rood, appears to me to be identical with the Lady Trawst, the daughter and heiress of Elisau, who was the second son of Anarawd, Prince of Gwynedd, who died in A.D. 913. She married Seisyllt, Lord of Maes Essyllt, by whom she had two sons, Cynan, and Llewelyn ab Seisyllt, who at the age of fourteen married, as before stated, Angharad, the only daughter and heiress of Meredydd ab Owain, king of Powys. By this marriage Llewelyn became king of Powys, and in A.D. 1015 king of all Wales by usurpation. He was slain in A.D. 1021 through the treachery of Madog Min,¹ Bishop of Bangor. There is a great column with an inscription in memory of this illustrious prince, at a place called March Aled, or Capel Foelas, in the comot of Uwch Aled, in the cantref of Rhufoniog.

In 1651 Hawarden castle fell into the hands of the Commonwealth, and it was purchased from the agents of sequestration by Serjeant Glynne, ancestor of the present possessor, Sir Stephen R. Glynne, Bart.

Ewlo castle is situate in the township of Coed Ewlo, and is now in ruins. It is memorable as the place where a detachment of the army of Henry II, then encamped on Morfa Caerlleon or Saltney Marsh, sustained a check from David and Cynan, the sons of Prince Owain Gwynedd in A.D. 1156.

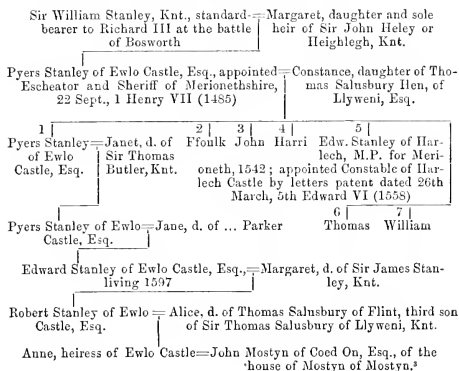
Leland speaks of it as "a ruinous castle or pile belonging to Hoele, a gentleman of Flyntshire, that by auncient accustume was wont to give the bagge of the sylver harpe to the beste harpir of North Walys, as by a privilege of his ancestors."² This gentleman is sup-

¹ Madog Min was the son of Cywryd ab Ednowain Bendew, one of the fifteen tribes of Gwynedd. He afterwards betrayed Gruffydd, the son of Llewelyn ab Seisyllt, for three hundred head of cattle, which were promised him for his treachery by Harold, King of England. After succeeding in his treachery, Harold refused to pay the cattle, upon which "Madog went in a ship towards the town of Dublin in Ireland; but the ship sank without the loss of any life except that of Madog Min, and then the vengeance of God fell on him for his treachery." (Williams, *Eminent Welshmen*.)

² *Itin.* v, 56.

posed to be Thomas ab Richard ab Howel, Lord of Mostyn, in whose family that privilege was long invested, and who was contemporary with Leland.¹

The manor of Ewlo was reckoned an appurtenance to the manor of Montalto or Mold. It was in the Crown in the 26th of Henry VIII, who granted a lease of it to Pyers Stanley, Esq., a gentleman of his household, with the tolls of the market of Flint.² This lease bears the date of the 7th April, A.D. 1535. The pedigree of this branch of the Stanley family is as follows :



Caergwrle castle is situate in the township of that name, in the parish of Llanestyn or Hope, and is now in ruins. This place was once a Roman station, and several Roman antiquities, some bearing the stamp of the xx Legion, have been discovered here. On the surrender of the castle of Caergwrle to Edward I in A.D. 1282, he bestowed it, with all its appurtenances,

¹ Pennant's *Tour*, vol. i, p. 119.

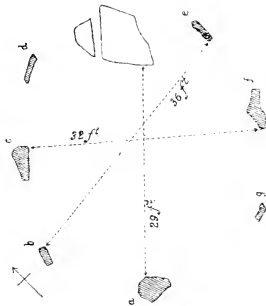
² Harl. MS. 1968.

³ Lewys Dwnn, ii.



SCALE OF PLAN
0 5 10 15 20 FEET

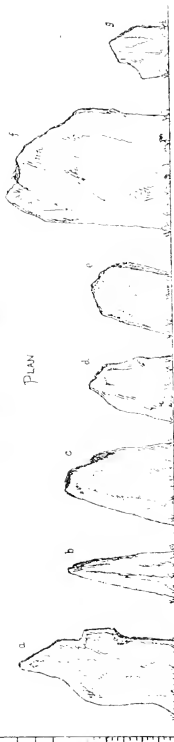
Provide this fallen stone the Uru was found



— DULOE CIRCLE —
— CORNWALL. —

PLAN

TO FEET



ELEVATIONS

ENWID 101

on his beloved consort Queen Eleanor, from which circumstance the parish acquired the name of Queen's Hope; and here the Queen stayed on her way to Carnarvon, where she was proceeding to give the Welsh nation a prince born among them.

The chief families in the comots of Merffordd and Yr Hob were: the Lloyds of Pentref Hobyn, descended from Owain ab Edwyn ab Goronwy, Prince of Tegeingl. Owain, who was elected Prince of North Wales in A.D. 1196, bore *gules*, three man's legs conjoined at the thigh in triangle *argent*; but this family, in common with the other descendants of Prince Owain, appear to have borne the arms of Prince Edwyn, viz., *argent*, a cross flory engrailed *sable*, inter four Cornish choughs ppr. The Youngs of Bryn Iorcyn, and the Trevors of Argoed in Yr Hob, both of whom were descended from Tudor Trevor. The Lloyds of Estyn, descended from Meredydd of Yr Hob or Estyn, who owned the greatest part of the parish of Estyn. He was the son of Gruffydd ab Llewelyn ab Ynyr, of Ial, who bore *gules*, three pallets *or*, in a border of the second charged with eight ogresses, for Ynyr of Ial. The Matheys of Estyn, now extinct, and the Bowlds of Plas y Bowld in Caergwrl, who were descended from Sanddef Hardd, Lord of Morton, in the parish of Gresford, who bore *vert* semé of broomslips, a lion rampant *or*.

There were four English families who had lands in these comots—the Ravenscrofts of Bretton, who bore *argent*, a chev. inter three raven's heads erased ppr.; the Hopes of Hawarden, who bore *argent*, three storks *sable*; the Whitleys of Aston, who bore *azure*, three garbs *or*; and the descendants of William Sneyd, the second son of Thomas Sneyd, chief justice of North Wales, who had lands in the township of Rhan Berfedd.

Of these families the Lloyds of Pentref Hobyn and the Youngs (now represented by the Conways) of Bryn Iorcyn are the only ones that still retain possession of their estates in these comots.

2. The comot of Maelor Gymraeg, which we have to describe.

3. The comot of Maelor Saesnaeg, which contains the parishes of, Worthenbury, which consists of the township of Worthenbury (in Welsh, Y Gwrddymp), Bangor is y Coed, Hanmer, the chapelry of Overton Madog, that part of the parish of Erbistog which contains the township of Maelor, part of the parish of Estyn or Hope, the townships of Dutton in Holt parish, Abenbury Fechan in Wrexham parish, Merford in Gresford parish, Is y Coed in Malpas parish, Penley in Ellesmere, Bodidris in Llanarmon in Yale, and the township of Osley. The township of Park Eyton, in the parish of Erbistog, is in Maelor Gymraeg.

The castle of Overton, in the parish of Bangor, was built by Prince Madog ab Meredydd, and it was here that he chiefly resided; from this circumstance the place received the name of Overton Madog. In A.D. 1278 (7th Edward I) it was in the possession of Robert de Creveceur. In A.D. 1331, the 5th of Edward III, it was granted, with other lands in this comot, to Eubule L'Estrange, Baron of Knockyn.¹ There are now no remains of this castle, which stood on the banks of the Dee, in a field still called the Castlefield.

The parish of Bangor contains the township of Bangor in Maelor Saesnaeg, and the townships of Eyton, Picyllt, Rhwytyrn, and Seswick in Maelor Gymraeg; and the chapelry of Overton, which is divided into the townships of Knoltyn, Overton, and Overton Foreign.

Bangor was the Banchorium Statio of Richard of Cirencester, and in this township stood the celebrated monastery of Bangor, which contained two thousand four hundred monks; who, dividing themselves into seven bands, passed their time alternately in prayer and labour;² or, according to Camden, a hundred by turns passed one hour in devotion; so that the whole twenty-four hours were employed in sacred duties. This monastery was destroyed, and twelve hundred of

¹ Dugdale's *Baronage*.

² Bede's *Eccles. Hist.*, ii, c. ii, p. 80.

the monks were put to death by Æthelfrid, King of the Angles, for praying for the success of their King, Brochwel Ysgythrog, against the Saxon infidels. After this the monastery went to decay; for William of Malmesbury, who lived in the reign of King Stephen, says, "There remained only," in his time, "the footsteps of so great a place, so many ruinous churches, and such heaps of rubbish as were hardly elsewhere to be met with."

The lordship or comot of Maelor Saesnaeg was granted by Henry IV to Sir John Stanley, Knt., and it continued in his family till the 41st of Elizabeth; when William, Earl of Derby, devised it to Sir Randle Brereton of Malpas, Knt., and it now belongs to the families of Hanmer and Gwernhaeled.¹

The chief families of ancient descent in the lordship of Maelor Saesnaeg were: The Lloyds of Talwrn, Halchdyn, and the Bryn,² the Dymocks of Willington and Penley Hall, the Broughtons of Broughton, and the Eytons of Maes Gwaelod, who were all descended from Tudur Trevor; the Philipases of Gwernhaeled, descended from Einion Efell, Lord of Cynllaith; and now represented by the Fletchers of Gwernhaeled. The Pulestones of Emerallt, and the Hammers of Hanmer, Bettisfield, and the Ffens, who got lands in this lordship, after the conquest of Wales by Edward I, and the Roydons of Isgoed, who bore *vert*, three roebuck's heads erased in bend *or*, in dexterchief a rose of the second. This last family came into Maelor from Kent with the commissioners of Lord Abergavenny in 1442. The ancient and distinguished family of the Eytons of Park Eyton in Maelor Gymraeg, had formerly large possessions in this lordship.

III. CANTREF TREFRYD, which contained the comots

¹ Pennant's *Tour*, vol. ii, p. 300.

² The Lloyds of the Bryn are now represented, through heirs female, by the Lord Kenyon of the Bryn and Gredington, and the Chevalier Lloyd of Clochfaen. The Eytons of Maes Gwaelod were a branch of the Eytons of Eyton Uchaf, who were descended from Tudur Trevor through the line of Cynwrig ab Rhiwallon, who bore *ermine*, a lion rampant *sable*, armed and langued *gules*.

of—1, Croes Faen ; 2, Tref y Waun ; 3, Croes Oswallt or Oswestry.

The comots of Croes Faen and Tref y Waun, and all Cantref Rhaiadr were united by the Mortimers into one territory, called Swydd y Waun, the lordship of Chirk, or Chirkland. It contains the parishes of Llanfair or Y Waun Isaf (Chirk), Llanarmon Mynydd Mawr, Llanarmon Dyffryn Ceiriog, Llanrhaidr ym Mochnant, Llangedwyn, Llansilin, Llangadwaladr, Llangollen, and Llansantffraid Glyn Ceiriog.

Of these parishes that of Chirk contains the manors of Chirk, Bryn Cunallt, Halchdyn or Halton, Pen y Clawdd, and Gwern Ospin.

The manor of Halchdyn or Halton was given by Prince Madog ab Gruffydd Maelor, in A.D. 1200, to the Abbey of Valle Crucis. This manor and certain lands belonging to it remained in the possession of the Abbey till it was dissolved in A.D. 1535, when they were seized by Henry VIII, and they remained in the Crown till the 14th James I. A.D. 1617, when they were granted (for the sum of £75 and £40) to John Knight, John Weddall, William Dickenson, senior, William Dickenson, junior, Matthew Robinson, and Sir Thomas Middleton, Knight, Sir Thomas Middleton, Knight, and Richard Swale, of Green Hammerton, in the county of York, gentleman.

The following are the names of the places granted by James I to the above-mentioned persons : All the seignorial lands ("omnes terras dominicales") of the manor of Halton or Halghton ; all the separate lands in Halton and Chirk of Maes y Mynydd ; Y Bryn Krayth ; Maes y Penylan ; Erw Vadog and Glidfa ; Maes Llanerch Goch ; Pant y Fallt ; Maes y Llwyn Gwern ; Maes y Court ; Ty David ab Sir John and Meredith Trevor, £5 ; all once belonging to Valle Crucis, formerly a monastery.¹

¹ "Exceptis decimis lanæ et agncllorum eorum auditare premisorum onaratis £5 12s. 0d. de Rectoria de Pinchbeck.

"Habendum imperpetuum. Tenent manerium de Trunchants in

the monks were put to death by Æthelfrid, King of the Angles, for praying for the success of their King, Brochwel Ysgythrog, against the Saxon infidels. After this the monastery went to decay; for William of Malmesbury, who lived in the reign of King Stephen, says, "There remained only," in his time, "the foot-steps of so great a place, so many ruinous churches, and such heaps of rubbish as were hardly elsewhere to be met with."

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Of these parishes that of Chirk contains the manors of Chirk, Bryn Cunallt, Halchdyn or Halton, Pen y Clawdd, and Gwern Ospin.

The manor of Halchdyn or Halton was given by Prince Madog ab Gruffydd Maelor, in A.D. 1200, to the Abbey of Valle Crucis. This manor and certain lands belonging to it remained in the possession of the Abbey till it was dissolved in A.D. 1535, when they were seized by Henry VIII, and they remained in the Crown till the 14th James I, A.D. 1617, when they were granted (for the sum of £75 and £40) to John Knight, John Weddall, William Dickenson, senior, William Dickenson, junior, Matthew Robinson, and Sir Thomas Middleton, Knight, Sir Thomas Middleton, Knight, and Richard Swale, of Green Hammerton, in the county of York, gentleman.

The following are the names of the places granted by James I to the above-mentioned persons : All the seignorial lands (" omnes terras dominicales ") of the manor of Halton or Halghton ; all the separate lands in Halton and Chirk of Maes y Mynydd ; Y Bryn Krayth ; Maes y Penylan ; Erw Vadog and Glidfa ; Maes Llanerch Goch ; Pant y Fallt ; Maes y Llwyn Gwern ; Maes y Court ; Ty David ab Sir John and Meredith Trevor, £5 ; all once belonging to Valle Crucis, formerly a monastery.¹

¹ " Execeptis decimis lanæ et agnelli eorum audicare premisorum oneratis £5 12s. 6d. de Rectoria de Pinchbeck.

" Habendum imperpetuum. Tenent manerium de Trunchants in

A further account of the lordship of Chirk will be given at a future page.

3. The comot of Croes Oswallt, or lordship of Oswestry, contains the twelve parishes of—

1. Oswestry, which is divided into the townships of Middleton, Aston, Hisland, Wooton, Sweeney, Weston Cotton, Maesbury, Llanfordaf, Pentref y Gaer,² Cynynion, Coed tan y Gaer,¹ Tref ar y Clawdd, Treflach, Trefonen, Morton, and Crickheath or Crugiaeth, which last township once belonged to Einion Greulawn ab Einion, son of Rhiryd Flaidd, Lord of Penllyn.³

2. The parish of Llanfarthyn, Martin's Church or St. Martin's, which contains the townships of Iffton Rhyn Uchaf, Iffton Rhyn Isaf, Weston Rhyn Uchaf, Weston Rhyn Isaf, and Bron y Garth. John Griffith of Cae Cyriog, in the parish of Rhiwabon, Esq., who died A.D. 1698, states in his manuscripts that he saw in the lordship of Oswestry some deeds sealed by Gutyn Owain for the land of Iffton, where his name was written thus, "Gruffydd ab Hugh ab Owain, alias Guttyn Owain de Iffton."

3. The parish of Selatyn, which contains the townships of Brogyntyn Uchaf and Brogyntyn Isaf. In this parish is the mansion and park of Brogyntyn, formerly the residence of Owain de Brogyntyn, Lord of Dinmael and Edeyrnion, and now of his descendant, J. R. Ormsby Gore, Esq., M.P.

4. A part of the parish of Llan y Myneich, or the Village of the Miners. This parish contains the townships of Careg Hwfa, Llan y Myneich, Llwyn Tidman, and Tref Prennal, and lies partly in the comot of Mochnant is Rhaiadr, in the cantref of Rhaiadr, now called the

capite per servicium 40mas partis feodi militis. Tenentes cætera de Eastgreenwick.

"Custodis ffrabrici Ecclesiæ Metropolitanæ Eboraci solubil. (Vide Rotulum.)

"Teste Rege apud Westmonasterium 24to die Junii per warrentum commissionariorum." (Calendar of Patent Rolls, vol. 61, p. 85, 14 Jac. 1, pars 17, No. 5.)

¹ Cae Ogyrfan.

² Cae Cyriog MS.

lordship of Chirk, partly in the comot of Deuddwr, in the Cantref of Ystlyg, now called the Hundred of Deuddwr, and partly in the lordship of Oswestry. In the north-west part of this parish is an insulated hill of limestone, called Llan y Myneich Rock, which the Romans explored in search of copper ore; and in the Ogof several skeletons, Roman coins, and other antiquities have been discovered. Clawdd Offa divides this parish into nearly two equal parts, and crosses this insulated hill; and parallel with two other dykes across it runs a stupendous rampart of loose stones, accompanied by a deep foss, which turning follows the brow of the hill, and encompasses about one-half of its whole extent; this is probably Roman, intended to guard the passages and accessible parts when their ores lay exposed to the plunder of the Britons; on its eastern brow once stood a cromlech, measuring seven feet by six, and about eighteen inches thick, called Bedd y Cawr, and under it, according to immemorial tradition, the wife of a giant was buried, with a golden torques about her neck; and to obtain this treasure three brothers, who lived in the neighbourhood some years ago, in a most reprehensible and sacrilegious manner, broke into this sanctuary of the dead, and, to accomplish their object, overturned the stone from its pedestals, in which position it now lies."¹

Who the race of men were that built the cromlechs in Britain we have no certain information, but "Dr. Hooker, at the meeting of the British Association in 1868, described a race of men in a district of Eastern Bengal who erect at the present day monuments similar to those termed in Western Europe Druidical. With his own eyes he had seen dolmens and cromlechs not six months old. He says that they call a stone by the same name as is given to it in the Keltic idioms of Wales and Brittany, though, he adds, little of the character of their language is yet known."²

¹ Carlisle's *Top. Dict.*, 1811.

² *Traditions*, by Charles Hardwick, 1872.

With regard to a remark made in the previous chapter relative to the human remains found at Perthi Chwareu, that the ancestors of the ancient inhabitants of Britain were to be sought for amongst the ancient races of Northern Africa, I find it strongly corroborated in a work lately written by Mr. Hardwick, of Manchester,¹ from which I shall quote a few passages, as tending to throw some light on this subject.

"The country about the Upper Oxus river, now mainly included in the dominions of the Khan of Bokhara, is generally agreed upon as the locality whence the various members of the Aryan family originally migrated, some northward and westward over Europe, and others southward and eastward into India. The Kelts, the Teutons, the Greeks, Latins, Letts, and Slaves are all European branches of this original stock. The Persians and the high caste Hindoos are the principal descendants of the southern and south-eastern migration.

"The chief elements of the British population at the present time are Keltic, represented by the Welsh, Irish, and Gaelic tribes; and the Teutonic, which includes Angles, Saxons, and Jutes, and Danish and Norse Scandinavians.

"The non-Aryan races inhabiting Europe are the Magyars, Turks, Tatars, and Ugrians in Russia, the Basques in Spain and the south-west of France, and the Laps and Fins in Northern Europe."

Thus far we have the history of the origin of the present inhabitants of Europe of Aryan descent, and for the origin of the more ancient inhabitants I shall quote the following from the same interesting and valuable volume.

"Mr. John Baldwin, in his *Prehistoric Nations*, contends that the 'bronze age in Western Europe was introduced by a foreign people of Cushite race, culture, and religion, and that for a very long period it was controlled and directed by their influence.'"

"He further adds:

¹ *Traditions*, by Charles Hardwick.

“‘The first settlements of the Arabian Cushites in Spain and Northern Africa cannot have been later than five thousand years before the Christian era. . . . Probably the Cushite race, religion, and civilisation first went to the ancient Finnic people of Britain, Gaul, and the Scandinavian countries from Spain and Africa. The beginning of the bronze age in these countries was much older than the period of Tyre. The Tyrian establishments in those western countries seem to have been later than the Aryan immigration that created the Keltic people and languages; and it may be that the Tyrians introduced the ‘age of iron’ not long after their arrival, for it was evidently much older than the time of the Romans.’

“Professor Nilsson refers the ancient bronze instruments, etc., to Phœnician influence, and describes some sculpture on two stones on a tumulus near Kivik, which, Mr. Baldwin observes, ‘even Sir John Lubbock admits, may fairly be said to have a Phœnician or Ægyptian appearance.’

“Mr. Baldwin traces to Arabian Cushite colonies the very ancient civilisation of Ægypt, Chaldæa, and the southern portion of India, as well as Phœnicia and the western nations. Another stone, described by Professor Nilsson, is an obelisk symbolising Baal. Referring to this monument, Mr. Baldwin says :

“‘The festival of Baal, or Balder, celebrated on Midsummer night in the upper part of Norway, reveals the Cushite race, for the midnight fire in presence of the midnight sun did not originate in that latitude. This festival of Baal was celebrated in the British islands until recent times. In the Irish glossary of Cormac, Archbishop of Cashel, written in the beginning of the tenth century, the author says, in his time ‘four great fires were lighted up on the four great festivals of the Druids, viz., in February, May, August, and November’, (‘*Nos Galan Gauaf, Nox Kal. Hyemis*’). ‘What other people could have brought the worship of Baal to Western Europe in prehistoric times? We see them

in the stone circles, in the ruins at Abury and Stonehenge, in the festival of Baal that lingered till our own times; and there is something for consideration in the fact that Arabia has still the ruins of ancient structures precisely like Stonehenge. It is probable that the Arabians, or their representatives in Spain and North Africa, went northward and began the age of bronze more than two thousand years before Gades (Cadiz) was built.'

"Mr. Baldwin draws a marked distinction between the modern Mahomedan Semitic population of Arabia and their great Cushite, Hamite, or Æthiopian predecessors. The former, he says, 'are comparatively modern in Arabia,' they have 'appropriated the reputation of the old race, and have unduly occupied the chief attention of modern scholars.'

"Mr. Palgrave, in his *Central and Eastern Arabia*, describes the ruins of a 'structure' which so nearly resembles the famous Wiltshire relic that he calls it an 'Arabian Stonehenge.' He adds that the natives spoke of a similar ancient edifice as still existing in a part of the country which he did not visit. Mr. Davies, the author of *Celtic Researches*, refers to a passage in Diodorus Siculus, in which it is stated, on the authority of Hecataeus, that a round temple existed in Britain dedicated to Apollo. Mr. Davies conjectures that Stonehenge is the edifice referred to."

The castle of Careg Hwfa stood in the township of that name, on the banks of the river Efyrynwy. There are no vestiges of it now remaining except the foss which guarded it on the east. It was taken in A.D. 1162 by Owain Cyfeiliog and his cousin, Owain ab Madog, the latter of whom, after keeping possession of it for twenty-five years, was besieged here and slain by his relations.

Within a mile of this castle lies Gwern y Fign, where a battle was fought about A.D. 1200.¹

¹ Carlisle's *Top. Dict.*

ON SOME OF OUR BRITISH INSCRIPTIONS.

WE Welsh are indebted to Irish antiquaries, either directly or indirectly, for all we know about ogmic inscriptions in this country; but I protest against their claiming them as Irish; for this method of writing was undoubtedly common to the Celts of both islands. However, the scarcity of old Welsh materials and some important changes of consonants which have taken place in Welsh since the date of the oldest British oghams, render the Irish claim to them at first sight very natural. Thus, not only has *s* become *h*, but also *qu* has become *p* since these oghams were cut, whereas Irish still retains *s* unchanged, and only reduces *qu* to *c*. On the same ground, however, they might claim the oldest of our inscriptions which are cut in Roman characters, since the proper names they contain differ in no essential point from those in ogham. That they are able to identify some of them with names of frequent occurrence in old Irish documents, is nothing to the point, for the same thing may also be done to a certain extent with Gaulish names, seeing that Celtic names, all the world over, are, as might be expected, much the same. The Irish claims to British oghams I hold to be sufficiently refuted by reference to the places where they have been found. Now I venture to propose a few conjectures as to how some of them should be interpreted.

The inscribed stone described in the *Arch. Camb.*, 1861, p. 42, has on it in Roman characters:

TRENACATVS
IC IACIT FILIVS
MAGLAGNI

This is accompanied by an ogham which is said to read *Trenaccatlo*, which I resolve into *Tren ac Catlo* = "Tren

and Catlo." *Tren* occurs here in the compound *Tren-acatus*; also in "*Trenegussi fili Macutreni*," as to which see *Arch. Camb.*, 1855, p. 9. *Catlo* I identify with *Catleu*, which occurs in the *Liber Landarensis*, pp. 132, 135. The only difference between *Catlo* and *Catleu* is that the *o* is diphthongised in the latter and retained without modification in the former: compare *llo-er* and *lleu-ad*. Possibly *Tren* and *Catlo* were the persons who had the monument erected.

The Fardel stone, described in the *Arch. Camb.*, 1862, p. 134, etc., seems to read in Roman characters *FANONI MAQVIRINI* on one side, and on another *SAGRANVI*. The ogham seems to read *Maqiqici* and *Svaqquci*. The latter I substitute, with Mr. Stokes' approval, for the usual reading *Sfaqquci*, which owes its origin to Irish antiquaries antedating their *f*. Where Irish has *f* the Welsh has *v* with or without a *g* prefixed; both represent a more original *v*, which is to be restored to its proper place in the ogmic alphabet. Now *Maqiqici* and *Svaqquci* seem to be abbreviations for *Maquiquici* and *Svaququci*, and to be divisible into *Maqui Quici* and *Svaq Quuci* respectively. *Quuci* and *Quici* are probably mere variants from an older form, *Quoci*; the interchange of *u* and *i* in such cases is very common in the *Lib. Land.*, as in such names as *Elcu* and *Elci*, *Gurcu* and *Gurci*. As *Maqui* is just as likely to be a nominative plural as a genitive singular, I prefer regarding it as the former: then *Maqui Quici*—"filii Quici." Now comes the question, what is to be done with *Svaq*? In the first place, *sv* is the acknowledged antecedent of modern Welsh *chw* (North Wales) and *hw* (South Wales and Old Welsh); in the next place, *Svaq* ends in a consonant; words which answer to this description for Old Welsh are very few—I know of only one, and that is *chwech*, "six," which must have been in Old Welsh *svass* or *svaks* from the Indo-European form *ksvaks*, as to which see Fick's *Dict.*, p. 54. Thus the modern Welsh *chwe chant*, "six hundred," implies as its antecedent *sree cant*, which comes sufficiently near our ogmic *Svaququci* to induce me

to suggest that *Svaquuci*=*Svaq Quuci*=*Sex Quici*. The two oghams taken together will thus stand for *Svac Quici Maqui Quici*=*Sex Quici filii Quici*. May we take for granted that the Quici left their name to "Cuiclande", or the hundred of Quick, which will be found mentioned in the Cornish manumissions quoted in Haddan and Stubbs' *Councils and Eccles. Documents*, etc., vol. i, p. 689? But what about the situation of "Cuiclande"?

The legend of the Bridell ogham is still *sub judice*; Dr. Ferguson seems inclined to read *Nettasagrommaquimucoigreci*, which I should resolve into *Nett a Sagrom Maqui Mucoi Greci*. One can hardly suppose *Sagrom* to be other than nominative, as the usual *-i* of the genitive is wanting; then *Maqui* must be nominative plural; this forces us to find two nominatives, *Nett* and *Sagrom*. *Nett as Sagrom* for *Nett ac Sagrom* might be expected rather than *Nett a Sagrom*; but the conjunction seems to have been early written simply *a*, excepting before *c*, *t*, *p*: at any rate, we have *a bleuou* (= "and hairs") in the Luxembourg Folio. The whole ogham would accordingly mean "*Nett et Sagrom filii Mucoi Greci*." *Sagrom* is represented in the *Lib. Land.* by *Gurhaereu*, p. 191, and also by *Haaru-biu*, p. 194, which can hardly be anything but a misreading or misspelling of *Huerubiu*. *Mucoi* reminds one of *Mocha* (*Lib. Land.*, pp. 253, 254, 261, 270) and *Mugh* (*Cambro-Brit. SS.*, p. 274). *Greci* is represented in the *Lib. Land.* by the derivative form *Greciel-is* or *Greciel-i*, pp. 161-63, 165, 175.

With *Carantorius* (*Arch. Camb.*, 1846, p. 182) may, I think, be compared a name which occurs in the *Liber Landavensis* as *Cerentir-i*, p. 175; *Cerenhir*, p. 230; *Cerenhir*, p. 203; *Cherenir*, p. 228; *Cerénhir-o*, p. 191.

Dunocat-i (*Arch. Camb.*, 1847, p. 25) becomes in the *Lib. Land.* *Dincat*, pp. 194, 217.

Brohemagl-i (*Arch. Camb.*, 1847, p. 30) is in the *Lib. Land.* *Brochmail*, pp. 149, 150, 221, 222, 223, 225, 226, 260; *Brochmail-i*, pp. 136, 206; *Brocmail*, p. 124; *Brochuail*, pp. 141, 191, 195, 216, 224.

Etern-o (*Arch. Camb.*, 1847, p. 201) appears as *Etern* in the *Lib. Land.*, p. 240.

Yeraf (*Arch. Camb.*, 1852, p. 93) occurs in the *Lib. Land.* as *Jouaf*, pp. 207, 250. The *Annales Cambriæ* has *Icuaf* frequently, and once the older form *Iorab*, p. 21 (MS. C).

Moridic (*Arch. Camb.*, 1852, p. 274) occurs also in the *Lib. Land.*, pp. 263, 264.

Vormvini (*Arch. Camb.*, 1857, p. 371) is represented in the *Ann. Cambriæ* by *Gorvin-i*, p. 28. As nearly related may be mentioned *Gorouwy*, which occurs in the *Lib. Land.* as *Guoruone*, p. 194; *Guorgonui*, p. 212; *Guoronui*, p. 260; *Guronui*, p. 261; *Guoronoi*, pp. 230, 231, 236.

Vendon-i (*Arch. Camb.*, 1857, p. 164) is represented in the *Lib. Land.* by *Guennon-oe* (*Guenuon-oe*, O.), p. 182.

Briamail (*Arch. Camb.*, 1857, p. 306) occurs in the *Lib. Land.* as *Briauail*, pp. 137, 140, 207; *Briavail*, p. 135.

Vitaliani (*Arch. Camb.*, 1860, p. 52) is represented in the *Lib. Land.* by *Vitalis*, p. 26.

Clutorigi (*Arch. Camb.*, 1860, p. 53) is in the *Lib. Land.* *Clotri*, pp. 168, 169; *Clodri*, pp. 175, 176.

Sagramni (*Arch. Camb.*, 1860, p. 134) and *Sagrom* in the *Bridell ogham* are represented in the *Lib. Land.* by *Gur-haereu*, p. 191, and *Haarubiu*, p. 194, which stands probably for *Haeru-biu*.

Cunatami (*ib.*) is duly represented in the *Lib. Land.* by *Canatam*, p. 228, and *Condaf*, p. 132.

Guodel and *Guoidil* occur as personal names in the *Lib. Land.*, pp. 200, 201, 202. They would now be *Gwyddyl* and *Gwyddel*, not to be confounded, however, with *Gwyddyl*, "Irishmen," and *Gwyddel*, "Irishman," for these would have been at that time *Goidil*, *Goidel*, or *Guidil*, *Guidel*; this might, perhaps, occasion a little subtraction from the evidence which is by some adduced to prove that the Gael once ruled over Wales, leaving reminiscences behind him of his sojourn here in such names as *Gwyddelwern*, etc.; with which compare *Lecguoidel*, which occurs in the *Cambro-British Saints*, p. 91.

J. RHYS.

CHARTER BY RICHARD III AS LORD OF GLAMORGAN.

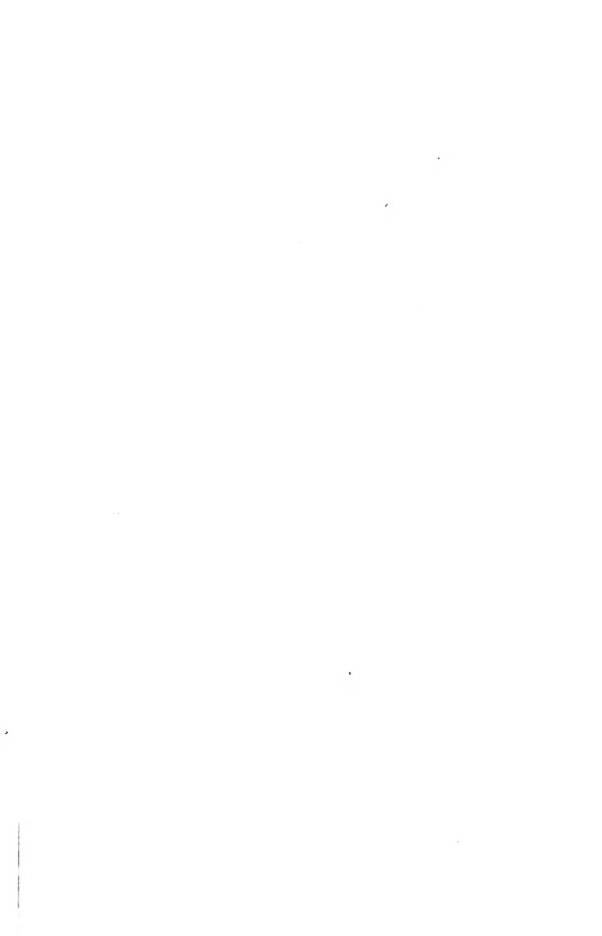
WHAT is written in a previous number¹ concerning the charter by Richard, Earl of Warwick, applies also to the elucidation of the present one, taken also from the St. Donat's muniments. Upon the death of the King-Maker in 1471, Richard, Duke of Gloucester, in right of his wife, held the lordship of Glamorgan. She died, as his Queen, 16th March, 1484, three weeks after the date of the charter, and he seems to have held the lordship till his own death at Bosworth, 22nd August, 1485. One of his acts seems to have been to provide for Sir James Tyrrell, the chief of the reputed murderers of the Princes, as his deputy in Wales. The provision, moreover, must have been a handsome one, to judge from the schedule of Tyrrell's Glamorganshire property, drawn up by an inquisition taken on the accession of Henry VII.

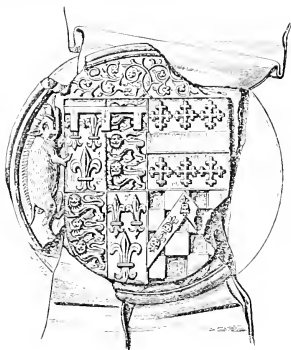
*Carta Ricardi III^m Regis Anglie, etc., Johanni Episcopo
Landavensis.*

20 Febr'ii, 1 Ric. III, 1484.

Ricardus dei gracia Rex Anglie et Francie et Dominus Hibernie necnon Dominus Glamorganie et Morganie in partibus Wallie Reverendo in Christo patri domino Johanni eadem gracia episcopo Landavensis salutem Cum dilecti burgenses et tenentes nostri residentes et inhabitantes villam nostram sive burgum nostrum de Kowbrygge facere et procurare intendant quod unum capellanum idoneum divina in ecclesia sive capella Sancte Crucis de Kowbrygge predicta eisdem inhabitantibus continue celebraturum atque sacramenta et sacramentalia quociens opus sit administraturum ex fructibus et preventibus decimarum ac obventionum ab ipsis inhabitantibus proveniencium exhibitum et inventum habere valeant et ad id pro perpetuo stabiliendum quamdam ordinacionem sive provisionem aliam quocunque nomine censeatur inter eosdem inhabitantes et residentes et modicum vicarium de Llanblethean et successores suos quoscunque vicarios futuros ibidem vestro arbitrio sive auctoritate ordinaria semper valiturum fieri petant et exposcant nobis suppli-

¹ *Arch. Camb.*, 4th Series, vol. iii, p. 33.





No. 1.



No. 2.

Seal of Richard III, as Duke of Gloucester and Lord of Glamorgan.

cantes et quatenus ad id ut premittitur faciendum nostrum consensum et auxilium adhibere dignaremur Nos vero pie considerantes devotam intencionem dictorum burgensium residentium et tenentium nostrorum villam nostram sive burgum nostrum de Kowbrygge predictum inhabitancium ad divini cultus augmentum et animarum eorundem salutem tendere justis eorum desideriis annuendum fore duximus atque ordinacionem huiusmodi per vos faciendum nostrum consensum in hiis scriptis gracie impartitur Vos nichillominus requirendens per presentes quatenus ad perpetuam firmitatem dicte ordinacionis nichil quod in vobis est deesse videatur quin ea celeritate qua poteritis vestrum pastorale officium et paternum favorem in premissis sicut nobis complacere intendetis indilate adhibere dignemini. Datum tam sub signeto nostro manuale quam sub sigillo cancellarie nostre de Kaerdiff vicesimo septimo die Ffebruarii auno regni nostri primo.

The king's seal in red wax is affixed. It was about two inches and a quarter across, and, though mutilated, what remains is remarkably clear, and boldly cut, and highly finished. On the upper side is a shield per pale, Baron and Femme; Baron quarterly, France modern and England; over all a label of three points: Femme, per fess,—1, Beauchamp; 2, Newburgh, on the chevron five ermine spots chevronwise. The dexter supporter is a boar; the other is lost. There is no crest. On the reverse is a knight in armour on horseback, his sword raised, and his shield shewn in full charge, with the arms as described. These are repeated on the caparisons. Below the horse is a boar passant. The legend is lost on both sides, but this is clearly the shield cut for Richard as Duke of Gloucester and Lord of Glamorgan, and still used when he came to the throne.

The charter was probably drawn up in haste. The writing, though slovenly, is tolerably well preserved and perfectly plain. Richard, according to the Irish letter printed by Sir H. Nicolas, came to the throne 26th June, 1483, wherefore the date of this charter will be 1484.

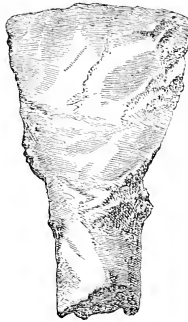
G. T. C.

THE BROADWARD FIND.—SUPPLEMENTARY NOTE.

SINCE the accounts of the Broadward find in the last number of the Journal were printed, communications have been received from several distinguished archaeologists, all agreeing that, whatever may be the real history and nature of the more remarkable specimens, nothing like them has yet been found in these islands. Even in Ireland, where, at least, they might have been expected to have been discovered, they do not appear to be known. Perhaps further light may be thrown on their probable date when the numerous bones, most of which certainly seem to have been contemporaneous with them, can be collected together and submitted to the examination of Professor Owen. Some large teeth, in excellent preservation, being part of the same find, were submitted to that gentleman, who, with his well known courtesy, gave it as his opinion that they were chiefly teeth of a small equine species. Two of them were identical with those figured in cuts 157 and 158 of his *British Fossil Mammals*. This species the Professor has traced from the deposits of the reindeer and mammoth periods to the time indicated by bronze implements; and the blood of what the Professor then termed *asinus fossilis*, no doubt, he thinks, flows in some of the smaller existing varieties of the equine. But to distinguish between the ass and small horse something more than mere teeth is required. It seems, therefore, highly desirable that as many as possible of the other bones should be looked after and submitted to the Professor.

Among the various bronze articles, one was purposely omitted, as it was considered desirable to have it examined by more practised and experienced authorities before publishing it in the pages of the Society's Journal. Several have examined it with care, but do not seem quite certain whether it is a new kind of bronze implement, not very unlike a modern spud, or whether it is

only the mutilated stump of an ordinary spear-head. To this latter view one or two objections seem to suggest themselves, one of which is the small and slender proportion of the socket to the complete weapon, if that was a spear or lance-head. Another objection is that the form of the spear-head must have been of a very unusual type, as will be readily perceived on a reference



to the engraving from the accurate representation of the original by Arthur Gore, Esq. The ordinary raised central rib, which, by admitting a stouter wooden shaft, added so materially to the strength of a spear, is in this instance wanting, even to a still greater extent than in some of the large heads,—a peculiarity which formed so striking a feature of the Broadward find. On the opposite face of the implement not the slightest rudiment of such a rib exists, and never could have existed unless this face has suffered some enormous pressure, so as to have crushed it into one flat, uniform surface. But this does not seem at all probable, or even possible; while the peculiar form of this face seems to preclude the notion of the implement having

been part of a spear or other head. What may be called the cutting edge of the weapon, if taken as a kind of spud, has also suffered to some extent; unless, as is not impossible, the edge has never been rubbed or filed down after coming from the mould. The metal seems to be identically the same as that of the other articles found with it.

As these corroded specimens, as previously stated, exhibit certain peculiar appearances, some of the more imperfect fragments might be advantageously submitted to an accurate analysis, so that it may be ascertained whether any other metals exist; and if so, in what proportions. The extraordinary alteration caused by the oxidation in these cases, is very unlike what is found in implements of the ordinary bronze period.

In the same hole from which the bronzes were taken were found the imperfect remains of a small urn, which is here represented from a drawing of the Rev. T. Owen Rocke, to whose active assistance in making public the history of this important discovery the antiquarian world is so deeply indebted. At the time of its discovery the urn was perfect, but was broken in its removal by the men employed on the draining. A small portion of it, moreover, had crumbled away; but there was ample material to enable Mr. Rocke to reproduce it. As the water flowed in with great rapidity, the men, in their hurry, seem not to have noticed whether it stood in an inverted position or not; but as far as can be judged from the shape, it was probably not intended to be so placed. The form is by no means of the earliest character, while the diamond-shaped ornament is of common occurrence, and is more frequently found on Gaulish or Romano-Gallic pottery. The height is five inches and three-eighths. The general outline of the urn itself is somewhat unlike that of ordinary British urns.¹

It is much to be regretted that no opportunity occur-

¹ The Penquite urn figured in *Nænia Cornubiæ* (p. 229) is exactly similar; so also is that found at Droitwich, and that at Bagshot, both of which were said to be found near Roman remains. The latter was six inches high. (See Allies' *Antiquities of Worcestershire*.)

red of superintending the labourers during their working, not only in order to secure the more gentle handling and better preservation of the remains, but also the preventing any of them from being secreted, and subsequently disposed of, as is thought to have occurred on this occasion. Judicious directions at the time might also, perhaps, have led to still further discoveries. However, if such opportunities did not occur, yet there remains the satisfaction that all that was recovered is at present in good hands, and taken care of. How far



the present owner of them may be induced to consign some of the most perfect specimens to any of our three national museums, is a question that can only be answered by himself; but so deposited, they would not only be much more extensively known, but more likely to be preserved in greater security than if made heirlooms of the family estate.

E. L. BARNWELL.

PRIMÆVAL MERIONETH.

THERE are few districts in Wales more deserving the notice of those who take an interest in its antiquities than the portion of Merioneth which is roughly marked out by the sea and its estuaries, north and south, and the Ardudwy range of hills. Protected to the east by this range, by water on its other sides, and sloping gently downwards towards the west and coast, it presents advantages which must have attracted the attention of intending settlers as being a desirable situation both as regards convenience and security. That such was the fact may be inferred from the vast number of remains left by some tribe or other who have bequeathed the ruins of their houses, enclosures, fortresses, and graves, to such an extent that it is not, perhaps, easy to name any part of North or South Wales where so numerous and important vestiges of the kind exist. That they are not more generally known is not surprising, as they principally occur in situations seldom explored by ordinary visitors; the majority of whom, moreover, even if they traverse the district, would probably be looking out for romantic scenery or more picturesque ruins, and therefore might easily overlook these less striking remains. Even the majority of residents probably do not attach much more importance to them; or if they have paid some little attention to them, they have not given the public the benefit of their observations; so that, with the exception of one or two who have really devoted time and labour to the subject, it may be assumed that the whole district may be considered comparatively unknown. Pennant, indeed, traversed a portion of this district, and mentions some of the more striking of its monuments in a cursory manner; but from his omissions it may be fairly inferred that he was not aware how thickly these relics of former times

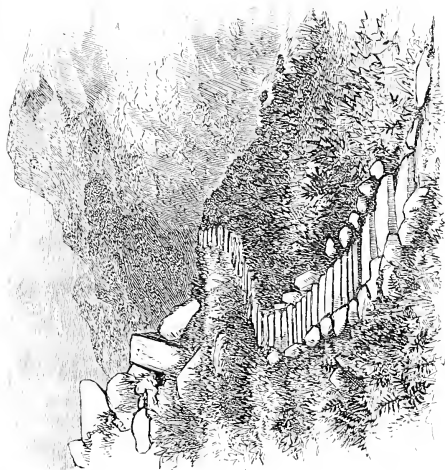
are scattered throughout its whole extent. Even in his imperfect account of the Carneddau Hengwm he takes no notice of the numerous remains in their immediate neighbourhood, although those remains must have been much more numerous and perfect in his time than they are at present. At the date of his visit the mountain slopes were unenclosed. Since that time innumerable lofty walls intersect the land in all directions; and that these walls were principally built of the materials close at hand, is not only probable from the stones being easily obtained, but because the wall-builders of the present day invariably find such stones much better adapted for their work than those which they could obtain from other sources.

Although there is no question as to the early occupation of this part of Wales, there does exist some doubt as to the route by which it was originally reached. There were apparently two principal modes of access, namely, by sea on the west side, or the mountain range on the east, through the natural defiles which occur here and there throughout their length. The two Traeths on the north, and the estuary of the Barmouth river on the south, were probably not the routes. They are inconvenient at the present time, and were, no doubt, still more so at an earlier period.

But whatever the route (and there may have been more than one), there is indisputable evidence of a maritime population where there is none at present. At the Machynlleth Meeting Dr. Griffith Griffith of Taltreuddyn first directed the attention of the members to the fact that on the sea-shore, by Mochras, and near the mouth of the Artro, are numerous sand-heaps, under which are bones of various animals, stones more or less burnt, and other vestiges of human beings. These heaps lie along the shore at intervals, and must be considered identical with the "kitchen-middens" of Denmark in character, if not in their actual contents. That the authors of these mounds came by sea will be generally admitted. On the slopes of the hills running parallel

with the line of coast, at different elevations, are innumerable remains of dwellings, enclosures, graves, and fortified strongholds; which last, almost without exception, seem to be connected either with the passes and lines of communication, or were places of retreat in cases of emergency. In addition to these are the two singular stone flights of stairs through passes in the mountain: one is above Cwm Bychan, the other is in Bwlech Drws Ardudwy,—a name, perhaps, indicating that this was a principal route, and which in Pennant's time retained the remains of a cross-wall, which added still greater security to the pass. These stairs are built of large slabs resting on rude courses of rough masonry, and having slightly raised curbs, especially on the outside, a sufficient protection in the night time. It is, however, here proper to observe that the real history of these stairs is not entirely free from doubt. They have been ascribed to those generally called ancient Britons, to the Romans, and even by some to a still later period. The more general opinion is, however, against this last suggestion. As regards the first two opinions, that which assigns them to the British is the one most in favour; but whether prior or subsequent to Roman times is a matter of considerable doubt. Whatever, however, may be their origin, it is unquestionable that they are of very considerable antiquity, and unlike anything of the kind in Wales. The accompanying representation of a small portion of the stepped road above Cwm Bychan, and which is from a drawing of Mr. J. T. Blight, will convey some idea of these curious mountain roads. (See Plate 1.)

The most important remains principally occur between Harlech and Llanaber parishes. Above Harlech Castle are extensive enclosures more or less perfect, with clusters of circular dwellings, the whole assemblage being called in the Ordnance Map "*Muriau Gwyddelod*," although the term seems to apply more correctly to the walls of the enclosures than to the dwellings. The walls of these latter were in 1868 (when they were visited by



CWM DYCHAN PASS.

the Association) from six to seven feet high. It is not improbable that the rock on which Harlech Castle stands was originally occupied by an earlier work, as its character would peculiarly adapt it for defensive purposes. If such a stronghold did exist, and at a time when the sea washed the base of the rock, it might have easily served as the temporary refuge of the occupants of the Muriau Gwyddelod above. Almost universally, in this particular district, such a place of refuge exists near the remains of habitations; and although such strongholds generally occupy higher ground than the settlement, yet the Harlech Rock might, in this case, be an exception; and being so easily reached, as well as being almost impregnable, would counterbalance any objection as to its being below the hill on which the houses stand.

In such unsettled times the rude huts and enclosures could have been no protection against attack, and hence the imperative necessity of some strong central point of retreat. Hence, when the Normans overran South Wales, where two hostile races were near neighbours for so long a time, they built their castles all over the district, which were not so much strong strategic centres, like the greater Edwardian castles, as places of temporary refuge. Even the towers of the churches, especially in the south, were utilised in the same manner. Similar causes must have led to similar effects, and hence the fact of our finding here the same arrangements; so that in these remoter localities an ancient fortalice is rarely found without vestiges of a neighbouring population. An instance of this occurs not far from Penarth, in Llanbedr parish, where we have a fortified height; but in this case the graves that have been left in excellent condition, and which cover one slope of the hill, are more numerous than the vestiges of dwellings below, which have been principally removed in the cultivation of the land.

Another but smaller work is at Pen yr Allt, but it seems to have been rather connected with the valley of

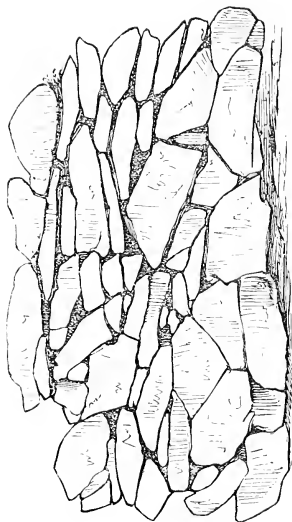
the Artro and the road leading to the mountain pass above Cwm Bychan. The land, however (as in the case of Penarth), around it having been under cultivation for a considerable period, the traces of early dwellings have been long since removed. But whatever the particular importance of the work, it was fortified with great care; the walls in some parts being nearly six feet high, and built with considerable care, as may be seen from the accompanying specimen of the masonry. (See Plate 2.)

But the most striking instance is that of Craig y Dinas, above the house of Cors y Gedol, and which must have served not only as a refuge to the inhabitants of the buildings so thickly scattered over the intervening ground, but must also have commanded all communication with the mountains behind. How thickly this particular district must have at one time been inhabited, is shown not only by the foundation of houses and circles, but by the numbers of graves, independent of those marked out by the numerous cromlechs once standing, and still remaining, although in such greatly diminished number.

Proceeding still further southwards, along the side of the mountain, now cut up into numerous enclosures by high stone walls, similar remains to those already mentioned will be found scattered about; which must have been much more numerous if they served as the quarries for the construction of the wall, as no doubt they did, for the reason previously stated.

Among other examples may be noticed, near some running water, the remains of a wall which had been originally composed of two lines of upright slabs, the intermediate space having been filled up with smaller stones. This wall seems to have been part of a square enclosure or dwelling, probably supplied by this very stone.

At some short distance beyond this wall is the extensive fortress of Pen Dinas, differing considerably from that of Craig y Dinas in extent, in mode of con-



PEN YR ALT.



struction, and in situation. The elevated ground on which it stands effectually commands the two routes running north, namely, the one between it and the sea-shore, and that which ran from Bwlch Rhiwgwr towards Cors y Gedol, and apparently the older and more frequented one.

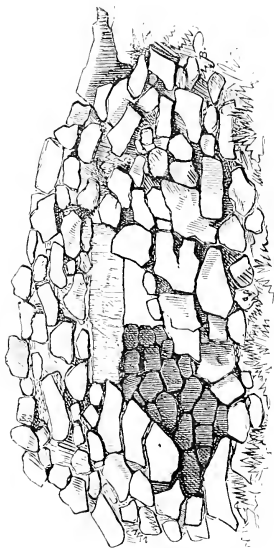
In the vicinity of this latter road, and overlooked by Pen Dinas, originally existed a large population, who occupied the ground between the fortress and the Cwm, which is remarkable for having the prefix of "Hen," as if this valley was distinguished in early times as older than other valleys. The prefix is common enough in such words as Henllan, Henblas, Henffordd, Heneglwys, etc.; but then such instances mark the works of men. The singularity in the present case seems to be that it is applied to a natural valley; for although such valleys may have been formed by natural causes at different periods, so that some are older than others, yet these changes must have taken place at such a very remote time,—anterior, in most instances, to the mammoth period,—that it is impossible to conceive that those who gave the name of Hengwm could have known or ever dreamt of the changes that had taken place centuries before their own time. But perhaps it is not so difficult, in the present instance, to account for this particular valley being distinguished as old, because those who gave the name probably found buildings and other evidences of a people of whose history or name they knew nothing, and thus distinguished this particular spot by designating it as *old*.

The selection of this site for a settlement showed considerable judgment. It was sufficiently elevated above the lower and marshy land; it was protected by the mountains on the east, and by the height of Pen Dinas on the opposite side; it sloped downwards towards the south, and was amply provided with running water and pasturage for cattle. That so few houses and enclosures have been left standing is explained by the demand for materials for the numerous

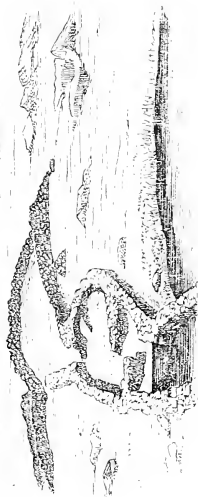
walls that now cut up the mountain. Still, however, sufficient indications remain which serve to give some outlines of the domestic arrangements in more than one instance. One has been selected for illustration, a portion of which is represented in Plate 3, from a careful drawing of the Rev. W. Fraser Handcock, who on this occasion kindly placed his skilful pencil at the disposal of the Society. This building consisted of a circular and rectangular chamber,—an arrangement similar to the Bosphrennis house visited during the Cornish Meeting of the Association; the only difference being that in the Cornish example a low doorway existed between the two. In this instance the only communication is a small window, as represented in the illustration. In the Bosphrennis house a window also occurs in the rectangular chamber; but it was opposite to the door of communication, and therefore opened on the exterior of the building, differing in this respect from the one here described. Another distinct feature is a narrow passage at the rear of the rectangular chamber, the purpose of which is not evident, although it clearly belonged to this building, and was no portion of an adjoining one. The dimensions of the two chambers are as follow: the round one, 20 feet in diameter; the other nearly 12 feet by 7.

At a short distance from this house is another group of chambers of very irregular form, and probably forming part of one dwelling, which must in this case have been of a much more elaborate character than is usually the case in such primitive structures.

There are other numerous remains, but of a more simple character, scattered about, but sadly mutilated. One, however, of which a view is here given (Plate 4), has evidently been added to in later times for the purpose of enclosing sheep or cattle, and it is only by a careful examination of the masonry that the original portions can be distinguished from the modern additions. Advantage has been taken of a running stream to convert it into what is evidently a washing-place of sheep.



HENGWM.—REMAINS OF HOUSE.



HENGWYM.

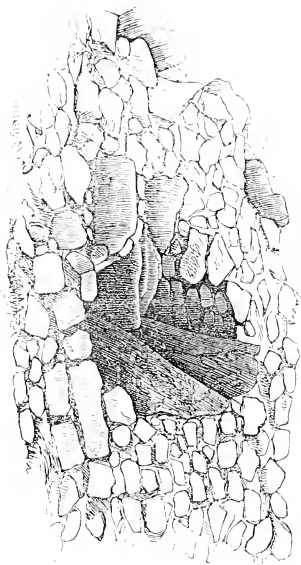
These few observations may, perhaps, convey some idea of the traces of an early occupation, even after a continual destruction of them which may have been going on for centuries. If, however, this early people, of whatever race they were, have not left more substantial and enduring evidences of the dwellings they occupied during life, they have certainly made up for any deficiency of the kind by the manner in which they provided the repositories of their bodies after life. To secure their graves from violation by men or animals, and provide, as far as they could, against the effects of time, they built up those huge chambers and enveloped them in mighty mounds, little dreaming of the nonsense that future reputed antiquaries would, in after ages, talk and write about their sleeping-places.

The Carneddau Hengwm do not, perhaps, contain any of those larger and more massive chambers; but by their mode of construction and arrangement it is evident that those who built them endeavoured to carry out the same security. Whatever difference exists must be assigned rather to the nature of the available materials than to any other cause.

These two earns lie nearly north and south, parallel to and near each other. The largest is about 150 feet long at present, but has evidently been longer, and is, in this respect alone, unequalled in Wales. It has, indeed, been the fashion, and is so even to this day, to divide mounds or barrows of this kind into various kinds, such as the conical, bell, flat, egg, twin-ring barrows, etc., as if they were distinct in essential points or in contents; but such divisions are not only useless, but mischievous, as encouraging the not uncommon mistake of trying to assign different dates and uses for what are in reality identically the same in all essentials. There is, however, one exception to the general uniform nature of all such mounds and barrows, and that is the division into round and long ones; for in these two Dr. Thurnam (an authority on the subject not to be easily set aside) has shown that each kind of mound contained

the remains of a distinct race, one having long shaped, the others round skulls. Unfortunately no skull from Carneddau Hengwm has been preserved; and although a portion of the larger of the two cairns seems to have been undisturbed, yet the chance of finding any evidence that these cairns were built by the same people that raised the long mounds on the Wiltshire plains is extremely small. At present, therefore, there is no evidence that these cairns were erected by a different race from those that piled up the ordinary round ones. That these long ones may be earlier is not improbable, and the distinguishing the valley itself as old seems to confirm the suggestion. There, at any rate, must have been some particular reason for a peculiar arrangement, as within three or four miles, on the same mountain range, are innumerable single cairns scattered about without any apparent order, presenting such a striking contrast to these two elongated ones, which seem to have been the common, if not the only, burial-ground of the settlement.

The smaller of the two cairns has been almost entirely denuded of its upper stones, so that the various embedded cists, more or less perfect, are visible. Plate 5 presents the interior of one of the most perfect. It is nearly rectangular, measuring six feet by four; but the slabs are thin, and seem to have been brought from the rocks below, where a modern but unsuccessful slate-quarry has been opened. At the southern extremity is a more important cist or chamber surmounted with a massive capstone, and having much more substantial sides than the exposed cists. The capstone lies nearly east and west; but which was the original entrance cannot be ascertained until the choked up ground is cleared out. The cists could not, apparently, have had capstones of the same massive character, as their more slender walls would not have supported such a pressure; and some remains of them would probably have been left, which is not the case. The chamber that does bear the large capstone was probably the resting-place of



CIST IN SHALE CAVE.



HENGWA.—RUINS OF GEOMIECH NORTH OF THE WALL.

some distinguished member of the community. What may have been the original length of this earn it is impossible to say, as it has certainly furnished materials for the wall built near it.

As regards, however, the larger earn, the same uncertainty exists, although the wall already mentioned is carried over it, and cuts off its northern extremity. This extremity in its present state is marked by the important remains of a large chamber, some of the upright stones of which are still in their places. The height of these stones (about 9 feet) is such that if the earn terminated here, its termination must have been too abrupt, and could not have gradually sloped down to the ground, as does the southern termination. That the original mound was carried farther north than the ruined cromlech can hardly be doubted, especially as the stones would be useful for the wall, and the ground would at the same time be cleared.

In Plate 6 will be seen the capstone, or one of the capstones. One capstone would not have been sufficient. It is much more massive than the uprights, as might be expected, but far inferior in that respect to either of the great covering stones still remaining in the southern part of this and the extremity of the smaller earns.

On the other side of the wall is a chamber surmounted with a large capstone. Pennant's account represents a very different state to that which at present exists. He speaks of "a large cromlech supported with upright stones. It is now converted into a retreat for a shepherd, who has placed stone seats within, and formed a chimney through the loose stones above." By "cromlech" he means here the capstone only, although he has just before employed the word in its ordinary sense. At present the capstone is supported by the walls of the chamber, consisting of dry masonry, which must have been built before the removal of the upright slabs Pennant speaks of. The irregular form of the chamber, and perhaps the character of the masonry, point to late

work; but there was certainly a gallery of approach, of about ten or eleven feet long, inferior layers of which are still in position. The remains of a broken seat are still lying within the chamber, and may be part of what Pennant saw. Nothing remains of the chimney. Pennant speaks of a third cromlech, which has entirely vanished.

There is some evident confusion in his account. He speaks of only two cairns or mounds of stones, and yet he describes the shepherd's hut as if it was covered by a distinct and separate heap: hence has arisen his error of stating the cairn to be 55 ft. long, whereas it is nearly three times that length even as it now stands, exclusive of the portion on the other side of the wall. Of the three cromlechs he mentions, the only remains now existing are those partially represented in Plate 6, and the capstone over the shepherd's hut. Not even the site of the largest chamber is known, although it had a capstone of 12 feet by 9 feet in Pennant's time. What chambers or relics of chambers may still be concealed under this vast pile of stones is a matter of conjecture; but if any inference may be drawn from the companion mound, there probably are such remains.

Whether, in the parallelism of these two lines of stones, some traces of the alignment system may be recognised, is a suggestion respectfully submitted to the opinion of the learned. Had the covering of stones been so removed as to leave standing the various chambers they concealed,—and this would certainly have been the case even in such a situation, if, instead of stones, the enveloping material had been rich and valuable soil,—we should have had at least three, if not more, rows of monuments; or, rather, supposing that the larger cairn does contain other rows of chambers, as the smaller one, two groups of parallel lines with a certain space between each group. Some instances occur in Lower Brittany of such rows of cists, which would not be very dissimilar to the two hypothetically denuded cairns.

But irrespective of such conjectures, which are seldom of much importance, although they may evince fertility of imagination, it may be confidently stated that nowhere throughout Wales or England does there exist any monument equal to that of Carneddau Hengwin.

E. L. BARNWELL.

Obituary.

THE LATE LADY FRANCES VERNON HARCOURT.—Archæologists will regret the demise of an intelligent and liberal sympathiser with their pursuits. The Lady Frances Vernon Harcourt, of the *Homme* near Weobley, and of Eywood near Kington, Herefordshire, died at the latter place on the 14th of October. The deceased lady was the widow of Colonel Henry Vernon Harcourt, fifth son of Archbishop Harcourt of York, and the fourth daughter of Edward, fifth Earl of Oxford and Mortimer. Within the last summer she had succeeded, upon the death of her sister, Lady Langdale, to the ancestral estates of Eywood and Brampton Bryan.

Members of the Cambrian Archæological Society, who attended the meetings at Kington and at Hereford, will remember that by her loans of miniatures, water-colours, and other curiosities, she contributed not a little to the success of the temporary museums. A clever painter in water-colours herself, she had made drawings of the best examples of the Herefordshire timber-houses, which are fast disappearing, and of which the memory, in years to come, will survive, if at all, through the preservation of such drawings. To the Rev. T. T. Lewis, late rector of Bridstow near Ross, and editor, for the Camden Society, of the *Life of Lady Brilliana Harley*, her heroic ancestress, Lady Frances Harcourt rendered much assistance in the preparation of that work; and of her liberality in aiding, from her family papers, researches in past history or biography, a more recent instance occurs to us *à propos* of Mr. Wharton Jones' *Life and Death of Bishop Bedell*, published this year for the Camden Society. One author of a *Life of Bedell* was his stepdaughter's husband, Alexander Clogie, some time vicar of Wigmore, Herefordshire, respecting whom Mr. Wharton Jones lacked all proof that he was a Scotchman until Lady Frances communicated to him a document settling the question. This was a petition on the part of the parish of Wigmore for licence unto their vicar, the Rev. Alexander Clogie, to stay in England, an Act passed in 1650, "injoyning the departure of all Scotsmen out of England," notwithstanding. Other light is thrown on collateral matters in the same volume, through the *Harley Papers*, which were rescued from oblivion and arranged

by Lady Frances Harcourt in the later years of her father's lifetime. This is not so much a personal as a public obituary notice, or we might say somewhat of the charm of Lady Frances Harcourt's conversation and genuine kindness, which endeared her to an unusually attached circle of friends. The deceased lady was in her sixty-eighth year.

THE LATE MR. EDWIN NORRIS.—In the death of Mr. Edwin Norris, which took place at Brompton on the 10th of December last, not only has our Association lost an eminent member, but Celtic scholarship and Oriental philology have been deprived of one of their brightest ornaments. For the following particulars of his life and works we are mainly indebted to a notice which appeared in a recent number of the *Academy*.

He was born at Taunton, Oct. 24, 1795; and in his youth spent several years abroad, in the capacity of a private tutor. His first appointment was a clerkship in the India House. He afterwards became one of the interpreters to the Foreign Office; and his services in this capacity were acknowledged by a small pension, which enabled him to devote the last ten years of his life entirely to his favourite studies. The post, however, with which his name more readily associates itself is the secretaryship of the Asiatic Society, which he occupied for more than twenty-five years, and which was the real turning-point of his career. The duties attaching to his office, especially the editorship of the Society's journal, and the constant opportunities afforded him for associating and corresponding with the best Oriental scholars and antiquarians of the day, English and foreign, coupled with a natural taste for philological research, went far to efface the traces of a want of early philological training, and to impart to his mind that breadth of information which soon became so well appreciated by the many students who consulted him.

But the time soon came when the critical sagacity and patient industry of Mr. Norris were put to a more serious test. In 1845 impressions, very faint and indistinct, on pieces of cotton-cloth, taken by Mr. Masson from the rock-inscription of King Asoka, near Kapur di Giri, were placed at the disposal of the Society; and Mr. Norris at once undertook the difficult task of deciphering this curious document, and producing a correct representation of it on a reduced scale, for publication in the Society's journal. The masterly and thoroughly satisfactory manner in which he accomplished this task fully deserved the terms of admiration freely bestowed upon it by scholars like Professor Wilson, then Director of the Asiatic Society.

The following year, however, was destined to turn Mr. Norris' energies into a new channel of research, too attractive to be ever again abandoned. The immediate occasion was Major (now Sir Henry) Rawlinson's copy and analysis of the great cuneiform record of Darius Hystaspes at Behistun in Persia. It fell to Mr. Norris' lot to carry this important memoir through the press; and so

thoroughly did he penetrate, by unwearied exertion, the mysteries of the newly disclosed dialect, that not only did he render essential service to the early publications of Sir Henry Rawlinson (whose official employment at Baghdad prevented their being revised by himself, thus saving them from being ushered into the world in a comparatively imperfect state), but Oriental scholars soon learned to look upon him as one of the chief authorities in cuneiform philology. Besides several papers on these subjects, contributed by Mr. Norris to the *Journal of the Asiatic Society*, the most important of which is his "Memoir on the Seythic Version of the Behistun Inscription" (vol. xv, 1855), he assisted Sir Henry Rawlinson in publishing, for the British Museum, two volumes of cuneiform inscriptions, thereby furnishing ample materials for more extended cuneiform researches (1861-66). The chief result, however, of these studies, and the work which, though incomplete, and however modestly put forth, marks an epoch in cuneiform studies, is Mr. Norris' *Assyrian Dictionary*. Three volumes of this work were published in 1868, 1870, and 1872, respectively, comprising the letters Aleph to Nun. Much of the contents of these volumes may, no doubt, become antiquated, and many of the tentative meanings assigned to words may be rejected hereafter; still they will always be acknowledged to contain a great amount of useful and trustworthy information, showing on every page the vast extent of Mr. Norris' reading; while those who use his work cannot but admire the singular candour and modesty with which he places before his fellow students the results of his inquiries.

The works hitherto mentioned, whilst they are the principal, are by no means the sole fruits of Mr. Norris' philological labours. For some time he paid great attention to the Celtic dialects, of which he possessed a most consummate knowledge; and in 1859 he published, in two volumes, the text and translation of three *Cornish Dramas*, constituting by far the greater portion of the relics of Cornish literature then known to exist. By the publication of this important work, the Rev. Robert Williams was enabled to complete his *Cornish Dictionary*. Of Mr. Norris' other publications may be mentioned: *A Specimen of the Vai Language of West Africa* (1851); *A Grammar of the Bornu or Kauri Language* (1853); and *Dialogues and a Small Portion of the New Testament in the English, Arabic, Hausa, and Bornu Languages* (1853). With many of the dialects of Oceania he was well acquainted. His *Maori Grammar* was translated into German, and published in 1846. In 1855 he brought out a new edition, in two volumes, of Dr. Prichard's *Natural History of Man*, with valuable additions of his own.

A disposition naturally modest and retiring impeded the recognition of Mr. Norris' merits in the great world. His only honours were a foreign membership of the German Oriental Society, and a Bonn honorary degree of Doctor of Philosophy. But none who had the happiness of his acquaintance, or who have carefully studied

any of his works, will withhold their tribute to such a rare union of excellences.

Mr. Norris, we may add, joined our Association at the time of the Cornish Meeting, in 1862, and continued its firm friend until the hand of death severed him from all earthly ties.

Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBERENSIS.

NOTES OF ANTIQUARIAN RAMBLES AMONG THE MONMOUTHSHIRE HILLS.

RAMBLE II.

SIR,—Leaving Blaenafon, the thriving town near the source of the Afon Lwyd or Torfaen, in the company of a friend, I strolled in the direction of the Blorence Mountain. Climbing the ascent known by the historical name of Bunker's Hill (named after the first engagement in the war for American independence), on the right hand side of the road leading to Abergavenny we saw a large upright stone, apparently about five yards above the surface of the ground, about a yard and a half broad at its base, and nearly as deep. It is composed of sandstone, and is situated at a spot which commands a fine view of the valley of the Torfaen, and of the large works which sustain the neighbourhood; and were it not for its proximity to so many large chimney-stacks, it would have served for an excellent landmark. There was nothing about its appearance which could justify the supposition of its being one of the old *meini hirion*. It had not that venerable look which would lead a Pickwickian, or an enthusiastic disciple of the "Old Iolo" school, to the conclusion that the Druids, Julius Cæsar, or that most industrious relic-mannufacturer, the Devil, had a finger in placing it on Bunker's Hill. Yet how came it there? This was a question which puzzled us for some time, for we failed to elicit any information respecting its probable age and purpose from several individuals whom we met near it. Fortunately an elderly, intelligent workman shortly afterwards dispelled the romance that was beginning to attach itself to the stone, by stating that it was set up some thirty or forty years back, on the occasion of a lawsuit gained by the Blaenafon Work Company over the then representative of the Abergavenny manor. A barrel of pitch which blazed from its top published the legal victory to the neighbourhood.

After some difficulty (for the mountain was enveloped in a fog,

with only occasional faint glimmers of sunshine to guide us), we floundered through bog, rushes, and heather, to the summit of the Bloreng, some 1,720 feet high, where we found the carn we were in search of. Its position is marked on the Ordnance Map, near the letter *n* of the word *Bloreng*. The greater portion of the stones which originally formed this carn has been displaced, some of them having been used in the construction of a circular heap something like that on the top of Snowdon, only not so large, about six feet higher than the mass of stones at its base. This, from its appearance, is evidently modern. The rest were, perhaps, removed to form an elliptical enclosure attached to the east side of the carn. The latter measures about 45 feet in its longer diameter, and the walls which form it are about 4 feet high, the stones presenting the same appearance of age as the mass which constitutes the carn.

Before we left the spot, our attention was attracted to what appeared to be a very large slab when compared with the surrounding stones; and after some labour in clearing it, we were agreeably surprised to find that the slab measured 5 ft. 6 ins. in its greatest length, 3 ft. 8 ins. in its greatest breadth, was about 1 ft. in thickness, and formed the capstone of a cistvaen. As we had neither crowbar, pick, nor any other implement, we experienced considerable difficulty in removing it so as to take the measurements of the cist. This, however, we ultimately accomplished, and found its interior to be about 5 ft. long, 2 ft. 8 ins. broad at its northern end, and about 2 ft. 4 ins. from the lower side of the capstone to the surface of the black soil which formed its floor, which we left just as we found it. The stones which formed the sides of the cist were from 4 to 6 inches thick, and placed upon their edges. The weather did not permit us to enjoy the magnificent prospect which the summit of the Bloreng commands, yet we could easily enter into the feelings of those who selected this glorious spot as the last resting-place of some great warrior or venerated chief to whom they wanted to render the highest honours. We sincerely hope that the Bill which Sir John Lubbock intends bringing before Parliament, for the preservation of national monuments, will not overlook the sepulchral relics so common in Wales.

Shaping our course southward for about a mile and a quarter, we arrived at another carn known by the name of "Carn y Defaid" (the sheep's carn). It measures some 50 yards in circumference, and is from 2 to 3 yards high. Its centre has either sunk, or the stones have at some time or other been removed. It is situated on the brow of a hill commanding an extensive and varied prospect. The Usk may be seen from here meandering through a fertile and pleasantly wooded valley. On the right is Llanover embosomed in trees; and to the left, in the foreground, is the mass of the Bloreng we had just quitted, and the jagged crest of the Skyrriid, or Holy Mountain, in the background. While seated on this carn we enjoyed the lovely sight of watching the mist clearing off, rolling in large silvery masses up the sides of the surrounding hills, clothing their

summits in dense clouds, and then gradually dispersing before the sun's rays. Near this earn is a smaller one, of similar form, with a circumference of about 35 yards.

Leaving Carn y Defaid, we trudged in the direction of Capel Newydd, about a mile and a half to the south. It is situated on the hill overlooking the Torfaen, or Afon Lwyd, rather more than a mile to the south-east of Blaenafon, with which it is now ecclesiastically united. Although it is still known as Capel Newydd, we found it to be a low, mean-looking, and decayed building, situated in an enclosure measuring between 50 and 60 yards each way, which was doubtless the burial-ground, though no traces of graves exist. Several old trees, some of them ash, in the last stages of decay (perhaps they were planted when the enclosure was formed, and in the absence of other data would afford inferences of the age of the structure), together with young firs, and the ruins of a small out-house, are to be found inside the boundary-walls. The chapel is of rectangular form, measuring internally about 32 feet by 16 feet, badly lighted by two small windows on the south side. The entrance was through a small porch, measuring 10 feet by 8 feet, on the western side, the doorway at present being walled up; and should the visitor desire to see the interior, he must put his dignity into his pocket, and get in through one of the windows. At the east end, instead of a chancel we found a fireplace; the preacher's eloquence, it appears, failing to keep the blood of the congregation of this mountain chapel in so warm a state as to dispense with peat and coal, the old grate being still *in situ*. The pavement is in part torn up, and a large portion of the tiling displaced; and among the *débris* are portions of what appears to have been the old gallery, the old door marked with rudely cut initials, the old bell which once called the congregation together, and a stone scored with the letters IE . IW . RI, 1736. On the south wall, near the east end, is a small niche or recess, probably a relic of the prevalence of Roman Catholicism in the district. If this suggestion is correct, the chapel must have been built prior to the Reformation. It figures upon maps published in the first decade of the seventeenth century; and a gentleman in the neighbourhood has in his possession a deed bearing the date 1628, according to which four trustees of the chapel, "Evan William ap William, Rees Hoskyn ap Meyric, Morgan Howel David, and Henry Jenkyn Howel Loid," held a messuage and certain lands called "Tyre y Cappel" for the benefit of this establishment. The chapel was probably built to accommodate the dwellers in the mountainous portions of the then large parishes of Llanover, Aberystroth, and Llanfioist; but the erection of a church at Blaenafon led to its disuse, and it is now allowed to fall into decay. Service has been held in the old chapel within the last forty years. My informant, who attended the service when a lad, stated that it commenced at 9 A.M., and was very fairly attended. The fact which seems to have made the deepest impression upon his mind was the peculiar sound of an antiquated pitch-pipe used by

the leader of the singing. Can no provision be made for the preservation of this and similar disused ecclesiastical buildings from falling into ruin?

Another climb of about a mile and a half, and we reached "Carn Clochdy" (belfry-heap), known locally by the name of "The Devil's Heap of Stones," tradition ascribing its construction to his Satanic Majesty. We found it to be a natural mass of enormous cubical blocks of sandstone, being the northern end of a peculiar outcropping which forms a miniature platform on the mountain-top.

E. H.

THE WOODEN FONT, EFENECHTYD, DENBIGHSHIRE.

SIR,—In the last volume of this Journal (*Arch. Camb.*, Fourth Series, vol. iii, p. 257) Mr. Barnwell has brought under our notice a remarkable font formed of oak; not less unique, as I believe, in the peculiar fashion of its form than in the material of which it is constructed. It had been noticed by Lewis in his *Topographical Dictionary of Wales*, published in 1833, the name of the parish being there given as "Efenechtyd (Y vnechdyd)"; derived, as supposed, from *mynach* (a monk) and *tyd* (land).¹

The depth of the bowl is not stated, and it is not quite clear, from the description given by Mr. Barnwell, whether the "maximum breadth at mouth, 26 inches, gives the diameter of the cavity or that of the font,—the thickness of the sides included, about 8 inches. Some question may accordingly occur, whether the cavity may be regarded as well adapted for immersion.

The font at Efenechtyd had also been briefly noticed by Mr. F. A. Paley in his introduction to the *Illustrations of Baptismal Fonts* (published in 1844 by Van Voorst), p. 23, where it is described as "a plain octagonal block of oak"; and this description has been repeated by Mr. W. W. Wynne, by whom a drawing of this object was brought before the Archaeological Institute in 1856, and published in their *Journal*.²

The woodcut, however, lately given (*ut supra*, vol. iii, p. 261) as "an accurate representation" from a drawing by the late Rev. H. Longueville Jones, would lead us to conclude that the multangular bowl is not octagonal, and has at least fourteen sides.

¹ *Mynechtyd* seems to be a derivative rather than a compound word, being formed of *mynach* (monk) and *tyd*, *tid*, *did*, or *dyd*, the termination of a considerable class of words in Welsh, as *ieuenectyd*, *angenocetyl*, *glendyd*, etc. The word is found as an appellative in an old poem attributed to Llewelyn (tenth century) preserved in the *Red Book of Hergest* (*Four Ancient Books of Wales*, ii, 306):

"Da yngguif porthi menechtiŷ"

(it is good in distress to support a monastery). *Tyd* or *tud*, at the time this poem was composed, meant *people* rather than *land*, the latter acceptance of the word being comparatively modern.—Ed. *Arch. Camb.*

² *Arch. Journal*, vol. xiii, p. 293, note.

The absence of any ornamental feature renders it very difficult to offer any suggestion in regard to the date of the font at Efenechtyd. Examples of the form, which may be described as resembling the ordinary flower-pot of our gardens, occurs in the Norman period, but commonly with elaborate sculptured ornament characteristic of that date. Fonts having the like general proportions and fashion, but presenting various decorative features, such as panelling, small buttresses at the angles, and the like, are probably to be met with in all the architectural periods. For example, a font at Hurley, Berkshire (figured in Mr. Paley's *Illustrations of Fonts*), bearing a general resemblance in its form to that under consideration,—in other respects, however, dissimilar,—is ascribed, on account of its panelled ornamentation, to the Perpendicular period. I must confess that my researches have failed to discover, by comparison with other examples of which the age may approximately be ascertained, any distinctive feature that would justify a conclusion in regard to the date of the oaken font at Efenechtyd.

Mr. Barnwell, in his memoir above cited, has given another object of wood found in a bog in Merionethshire, and supposed to have been likewise destined for baptismal uses (*ut supra*, vol. iii, p. 258). It is of very remarkable character as bearing the inscription, *ATHRYWYX*, the signification of which does not appear to have been satisfactorily ascertained; and also on account of the very rare, if not almost unique, peculiarity of a small supplementary basin (diameter, 3 ins.; depth, 1 inch) formed in the thickness of the block, at the side of the larger cavity,—the supposed font; it must be admitted that we have no certain grounds for the supposition that it was destined for sacred uses. I should be inclined to ascribe this curious object to the twelfth or thirteenth century.

I have been informed that baptismal fonts having a lateral and secondary basin for some purpose that has not been ascertained, occur not unfrequently in the churches of some parts of the north-western shores of France and in Brittany. I have sought in vain for any example in this country, with the exception of a cup-shaped font at Youlgrave, Derbyshire, figured in the *Remarks on English Churches*, by the late Dr. Markland (see p. 92). The bowl is of very simple form, raised on a plain cylindrical stem or base. The bowl is slightly ornamented with foliage in bas-relief, and a representation of a dragon, from whose jaws issues a little stem that supports a small semicircular basin projecting from the side of the principal bowl of the font. This font had long been used as a receptacle to catch rain-water, but it has been replaced within the church. Dr. Markland observes: "The small basin is of very rare occurrence. Can a second example be shown? It may have served either as a stoup for holy water, as the font itself would be conveniently placed near the entrance-door; or, as Mr. Jewitt suggests, it may have been employed for affusion in the rite of baptism." (*Ibid.*, p. 91, note.)

In the church at Pitsford, Northamptonshire, there is a well sculptured font of Decorated character (fourteenth century), which has

on the west side a singular trilateral projection forming a kind of bracket. It is pierced with four small holes that may have served to hold a desk for the service-book, or a crucifix may have been there affixed to the margin of the font. It is figured in *Baptismal Fonts*. Mr. Paley remarks that projections on the sides of fonts are not uncommon on the Continent.

It is, however, possible that some appliance may have been here affixed for the purpose of securely placing the chrismatory, perhaps during the rite of baptism; and it has been suggested that the small basin occurring at Youlgrave, as above described, may have served for some like purpose.

I remain, Sir, yours truly,

ALBERT WAY.

Reigate: Oct. 26, 1872.

THE BRIDELL STONE.

SIR,—I am glad to find, by your October number, 1872, p. 355, that your esteemed correspondent, Dr. Ferguson, and I have been able to approach each other, so far, in our renderings of the inscription on the Bridell monument. I hope that we may yet be able to come to a satisfactory conclusion respecting the remainder. Having examined about one hundred and twenty Ogham inscribed stones, I am conversant with the *formule* of the legends and of the type of names found on them.

The *formula*, with very slight variations, is the same on all; and the names are of a purely Irish type, most of them being recognisable in our published and manuscript annals and other indices. In this respect the legend on the stone under consideration does not differ from its brethren across the Channel. I have given corroborative examples of the *formula*, and have placed the names given in my rendering under recognition.

There can be no question but that the name of the individual commemorated is Sagram, the Sagramnus of the Llanfechan and the Sagramus of the Fardel Stone, with the addition of a prefix. The first question at issue is, whether that prefix is *NECUA* or *NETTA*. The letter *q* is expressed in Ogham by five scores above the line, or to the left of the angle of the stone; the double *r* by two groups of three scores each, in the same direction. Now in the present case I have maintained that the group consists of five scores, in which I am corroborated by the late Rev. H. L. Jones. Dr. Ferguson admits that the additional score which he claims as being in the group is *faint*. Here, without question, the balance of evidence is in my favour. I most certainly admit that the five scores are not equally spaced, that there is a greater hiatus between the second and third than between the fourth and fifth; but I claim this to be carelessness in the engraver, of which I have seen several examples in this class of legends.

Dr. Ferguson states that the fourth and last group consists of six scores. Mr. Jones' copy certainly contains the same. I examined

this group carefully, and found that a natural fray in the stone was mistaken by that gentleman for a score. They are equally spaced; and six scores equally spaced would produce no letter, no matter whether prolonged across the angle or otherwise. This prolongation alluded to by Dr. Ferguson I confess I could not make out. There is not a trace of it on the stone as far as I could discover by a good glass; and were it the case, six scores across the angle, equally spaced, would be a more hopeless combination than if they were above or below the angle.

That my rendering is a reasonable and a probable one will appear from the following considerations. Those who make the deciphering of ancient inscriptions their study are well aware that each class has its distinctive *formula*, and that the names found in each are of a distinctive type also. I now allude to monumental inscriptions. These rules are so well understood that our professed epigraphists find no difficulty in restoring inscriptions found in a most mutilated condition. These remarks apply in an especial manner to Ogham legends where both the *formulae* and name-types are so well understood. Now such a prefix as Netta is not to be found in any of our indices of ancient names, as far as I have been able to examine; but the prefixes Nec or Nech are very common, as in Nec-tan, Nechtain, Nechin.

Again, the concluding characters must of necessity form a proper name. I read it Nec in the genitive form of Neci. That my reading is likely to be the correct one is very probable, for the following reasons. We have several instances, in inscriptions of this class, of the son taking the father's name as a prefix, as, for instance, in that from Llandawke, Carmarthenshire, which reads, "Barrivendi filius Vendubari." A similar form is to be found on the stone at Cilgeran, which bears a Romano-British inscription and the fragments of an Ogham one. The former reads:

TENEGUSSI FILI
MACUTRENI HIC JACIT.

An Ogham inscription from Dunmore, co. Kerry, has a somewhat similar form, "Ere, the son of Mac Ere"; and on that at Fardel, in Devonshire, "Faccuci, the son of Cuici." In the latter instances the son adopts the father's name, or a portion of it. I, therefore, submit that my rendering is a reasonable and probable one, the imperfection of two letters not being sufficient to invalidate it when all the rest of the inscription is complete.

I have no objection whatever to the use of paper casts as collateral evidence in deciphering Ogham inscriptions. They are, doubtless, of great value so used; but they never can supersede the examination of the actual monuments. I have detected worn down characters on the stone that no soft, pulpy paper could take an impression of, because there was no actual, perceptible indentation but the bare polish of the tool, which, though apparent to the eye, could not be seen in any cast.

RICHARD ROLT BRASH.

Sunday's Well, Cork: Dec. 6th, 1872.

BRIDELL CHURCH.

SIR,—Your correspondent, "Llallawg," has in your October number corrected a statement of mine respecting the situation of Bridell Church. I was misled by the maps, which show a road from Cardigan running by this church, and a short distance to the south of it turning due east for about three miles, after which it bends south-west, almost in a straight line to Haverfordwest. This, however, may not be the road usually travelled between the towns indicated, and I willingly concede to the superior local knowledge of "Llallawg."

It is to be regretted that my late esteemed friend Mr. H. Longueville Jones and I were not acquainted with the facts stated by your correspondent respecting the graves discovered at the foot of the knoll called "Pen y Castell," or of the existence of the earthwork known as "Y Gaer." This was our misfortune, not our fault. I also regret not having been aware of the existence of Mr. Williams, of Pen yr Allt Ddu. It would have given me great pleasure to have made his acquaintance, and to have availed myself of his local knowledge. I have always received the kindest and readiest assistance from the Welsh farmers in the course of my investigations in the Principality. They are an intelligent and patriotic race of men, who appear to take a strong interest in the ancient monuments of their country.

RICHARD ROLT BRASH.

THE PRISCIAN OGHAM GLOSSES.

SIR,—I am well acquainted with the existence of the Ogham sentences in the St. Gall *Priscian*, alluded to by your correspondent, Mr. John Rhys. So far from being evidence against my sweeping assertion that "we have not a scintilla of evidence that this archaic character was ever used for Christian purposes or in Christian times," they strengthen the position I have taken. My assertion was made more particularly in reference to its use for sepulchral inscriptions; but I have not the slightest objection to extend it to MSS. It is well known to Irish archæologists that the knowledge of the Ogham was preserved among the early scribes as a literary curiosity; that they occasionally introduced a word or sentence in that character into the MSS. they transcribed, sometimes in the body of the text, sometimes in the margins. Thus in the copy of the *Annals of Innisfallen*, translated by Dr. O'Connor, there are three such sentences, one of them the name of the scribe.

The eight sentences in the St. Gall MS. occur as glosses in the margins. Five of them are but single words, three of them of two words, the eighth of three words. An accurate description, and renderings of these Ogham glosses, will be found in the sixth volume of the *Proc. Royal Irish Acad.* (p. 211), from the pen of the present Bishop of Limerick.

It was customary for the country scribes who abounded in the

south of Ireland during the last century, to introduce a sentence or two of Ogham in the MSS. they copied, out of a pedantic affectation. They invariably wrote their names in it. Such instances only go to prove, that the memory of an ancient and disused mode of writing was preserved and used in after ages by Christian scribes as a literary curiosity.

RICHARD ROLT BRASH.

Archæological Notes and Queries.

Reply to Query 13 (vol. iii, p. 361).—RHYD Y GORS. This place, which is so often mentioned in Welsh history, is situate nearly a mile below the town of Carmarthen, on the banks of the Towy. Its name is probably derived from a ford across the river, leading from Cors Goch, to which vestiges of an old road were discovered some years ago.

MYRDDIN.

Query 14.—BLEDRWYS. There is a place, I believe, not far from Lampeter, called Bettws Bledrws. Is this ever written *Bledrws*? I find the name *Bledruis* in the *Liber Landavensis*, pp. 211, 212.

J. RHYS.

Query 15.—MANAWYDDAN. In Lady Charlotte Gnest's *Mabinogion* there is a story which she heads "Manawyddan vab Llyr." What authority is there for *Manawyddan*? Is it not rather *Manawydan*? i. e., *gwr y mynawyd*; for in the tale Manawydan is several times obliged to earn his livelihood by means of the saddler's or shoemaker's awl.

J. RHYS.

Query 16.—MEINI HIRION. Are there many instances of *meini hirion*, or pillar-stones, being found in churchyards? I know of but one instance, and that is at Mellteyrn, in Lleyn, Carnarvonshire. This stone stands a few yards from the western gable of the present church, which was rebuilt in 1848. A list of all the *meini hirion* now standing in different parts of the Principality, would, I think, be interesting, and possibly would tend to their preservation.

PEDROG.

Query 17.—BEDD LIGACH. In a MS. of Lewis Morris, who died in 1765, I find it stated that Ligach was the name of an Irish general or prince who once had possessions in Anglesey, and that his gravestone was to be seen in the antiquary's time. His words are: "His gravestone was shown me in the high road near Dulas, and called *Bedd Ligach*, where tradition had it that he was buried erect, in his arms. Not far off, near Bodarvon Mountain, there is a place called *Ffridd Ligach*." Does the stone alluded to still remain? and is it known at the present day by the same name? Some members living in the locality may, perhaps, make inquiries on these points.

EIFION.

Miscellaneous Notices.

WELSH INCISED STONES.—The members are referred to the Report of the late Meeting at Brecon (see vol. iii, p. 370) as to the prospects of the proposed attempt. At the General Meeting, on the last day of the Meeting (Friday), it was suggested by Professor Westwood that the work should commence with the Glamorganshire and Brecknockshire stones, and that the other counties should be similarly treated. Since the last issued notice the following new subscribers have given in their names: Professor Stevens, Copenhagen; R. R. Brash, Esq., M.R.I.A., Cork; Miss Davies, Penmaen Dovey; John Rhys, Esq., B.A., Rhyl; G. H. Whalley, Esq., M.P.; Rev. J. Alban Morris; Rev. Robt. Ellis, Carnarvon; Mrs. Sandbach, Hafod Unnos; the Bishop of St. Asaph (two copies); Edwd. Nixon, Esq., Buckley, Mold; Wm. Rees, Esq., Tonn, Llandoverly; M. H. Gaidoz, Paris; Thos. Powell, Esq., Llanwrtyd, Brecon; Miss Wynne Edwards, the Vicarage, Rhuddlan; Miss M. C. A. Wynne Edwards, ditto. Only twenty-seven names in all have been received. Nothing can be done until one hundred and fifty names are given. Each Part will cost 10s. 6d., and it is proposed to complete the book in three Parts in three successive years.

THE FATHER OF EDWARD LHWYD.—Some weeks ago Mr. Spaul discovered, in the north chancel of the Oswestry old church, a stone bearing the following inscription, which is supposed to indicate the place of sepulture of the father of Edward Lhwyd, the great philologist and antiquary: "Here lyeth the body of Edward Lloyd, of Llanvorda, Esq., who dyed February 13, A.D. 1662.

Temporis diris pietas regique Deoque
Immota hac terra jam tuncvlata jacit.

One who durst be loyal, just, and wise,
When all were out of countenance, here lyes."

It is well known that Lhwyd was an illegitimate son of one of the Lloyds of Llanvorda; but whether that Lloyd is the one here commemorated is doubtful. Lewis Morris, who wrote about fifty years after Lhwyd's death, and who was well acquainted with the old families in the upper part of Cardiganshire, states that the Christian name of Lhwyd's father was not *Edward* but *Charles*, which is at variance with the commonly received accounts. The following is Morris' notice of Lhwyd's birthplace and parentage, in the *Celtic Remains* (MS.), p. 462:

"YNYS GREIGIOG, a gentleman's seat in Cardiganshire. Here was born the famous Edward Lhwyd, Keeper of the Ashmolean Museum, and author of *Archæologia Britannica* and *Lithophylacii Britannici Ich-nographia*. His mother was Mary Pryse of Ynys Greigiog, a branch of the Pryses of Gogerthan; and his father was Charles Lloyd of

Llanvorda, an extravagant young fellow, who sold Llanvorda to Sir W. Williams."

Those who contend that Llwyd was a native of Cardiganshire, usually give Glan Ffraid, on the banks of the Eleri, in the parish of Llanfihangel Genuer Glyn, as the place of his birth, and not Ynys Greigiog, as in the preceding extract. Ynys Greigiog is near Tre'r Ddôl, a village nearly midway between Aberystwyth and Machynlleth.

CONWAY CHARTERS.—A list of the recently discovered charters of Conway is being prepared. *The North Wales Chronicle* says: "We understand that among the documents are charters signed by Prince Llewelyn ab Iorwerth of Wales, and King Edward 1 of England, together with a renewal of Edward's charter under the hand of Queen Elizabeth."

Corrigenda.—HIGH SHERIFFS OF DENBIGHSHIRE.—1576. Edward Jones, of Cadwgan, Esq., was the son of Wm. Jones of Plas Cadwgan, son and heir of Edward Jones of Plas Cadwgan, by Jane his wife, daughter of John Wynn Decaf, of Rhwytytyn in Maelor Gymraeg, Esq. He was attainted and put to death by Elizabeth, as previously stated, Sept. 21, A.D. 1586. He married Margaret Wilson, by whom he had an elder daughter, Anne, heiress of Plas Cadwgan, who married Captain Roger Myddleton (second son of Richard Myddleton, eldest son of Richard Myddleton, Governor of Denbigh Castle, in the time of Edward VI, Mary, and Elizabeth), by whom she had an only daughter and heiress, Elizabeth, heiress of Plas Cadwgan, who married Ffoulke Myddleton, of Gwaenyuog, Esq., father of John Myddleton, of Gwaenyuog, Esq., who died in 1687. (Cae Cyriog MS.)

1653.—John Edwards, of Chirk, Esq., was the son and heir, by Magdalen his wife (who died in A.D. 1685, daughter of Randal Broughton, of Broughton in Maelor Saesneg, Esq.), of John Edwards, of Plas Newydd, Esq., who died in A.D. 1646; of John Edwards, of Plas Newydd, Esq., M.P. for Denbighshire in 1588; and Dorothy his wife, daughter and coheiress of Sir Richard Sherborne, of Stonyhurst in the county of Lancaster, Knt. He married Sarah, daughter of Sir Edward Trevor, of Bryn Cynallt, Knt., High Sheriff for Denbighshire in 1622; and died without issue in 1674, leaving his brother William to succeed him.

1681.—William Edwards, of Chirk, Esq. He succeeded his eldest brother, John, at Plas Newydd, and married Jane, daughter of John Lloyd of Garrog, who was descended from Osbern Fitzgerald (who bore *ermine*, a saltire *gules*, a crescent *or*, for difference), by whom he had an only daughter and heiress, Catherine, who married Sir Roger Puleston, of Emerallt, Knt., who died in 1696, son and heir of Sir Roger Puleston, Knt. Catherine Lady Puleston died in childhood, and the child died directly afterwards. (Cae Cyriog MS.)

HISTORY OF MAELOR GYMRAEG (*Arch. Camb.*, Oct. 1872, p. 201).—The date of the second marriage of the Queen Angharad was A.D. 1023, and not A.D. 1033, as erroneously given. (*V. Brut y Tywysogion*.)
J. Y. W. LLOYD, K.S.G.

Reviews.

NENIA CORNUBLÆ. 8vo. London: Longman, Green, Reader, and Dyer. Truro: J. R. Netherton.

SINCE the time of Dr. Borlase various additions have been made to our list of books illustrating the antiquities of Cornwall. Some of these, however, do not rise much higher than intelligent guide-books, while others are confined to particular localities. The latest addition, now before us, is of a character and importance quite distinct. That it should be of such a character might have been anticipated from the name of its author, who, we believe, is the lineal representative of the celebrated historian of his county. Nor has Mr. Borlase shown himself unworthy of his name as an intelligent observer and faithful recorder of facts: two essential elements in most matters, but above all in antiquarian ones, especially on points which may be still considered not finally settled. Hence the most valuable portion of the work is that which gives the accounts of excavations made under the careful inspection of Mr. Borlase himself, such as in the case of the Pridden Stone, the one on Trelew Farm, and another within a mile of it, or the Tresvenneck Stone (pp. 100-103), in connexion with all of which human remains were discovered.

These results confirm those long since obtained by Mr. Stuart's diggings, and so far strengthen that authority as to the sepulchral character of these stones. Mr. Borlase, however, does not appear to have been so successful in examining detached pillar-stones forming circles; but he may not have been aware that remains are frequently found, not close to the base of such pillar-stones, but at some little distance from them. His ill success, however, in this respect seems to have inspired him with the notion that these stone circles are connected with some unknown object or purpose; although we think there is not much mystery about them, and that they are simply stones of *taboo*, marking off certain limits of ground consecrated, as it were, by the existence of a grave, beyond which men were not to pass nor disturb the soil. Mr. Borlase, however, very properly distinguishes these circles, which may be called *circles proper*, from those in which the stones are more or less in contact, and are almost universally the retaining stones of an earthen or stone barrow long since removed. But as regards the other circles, he is evidently unable to make up his mind. After reiterating the usual arguments as to their civil or religious character, and quoting the Welsh triad which speaks of the Boscawen circle as one of the three poetic *gorŷedds* in Britain, and which triad he seems to look on as of some authority, he comes to the conclusion that,

Whether their origin is sought for in the dictates of policy and religion, their purely sepulchral purpose does not seem sufficiently substantiated either by tradition or investigation.

What Mr. Borlase may consider sufficient evidence we do not know. The only evidence on which reliance can be placed is that of the spade, and which in so many cases confirms the conclusion that common reason and analogy point to.

A short chapter is devoted to the age of these Cornish monuments, but we cannot exactly make out what our author thinks on the matter. He, however, evidently does not put much faith in the post-Roman theory lately set forth in *Rude Stones*.

Not the least valuable part of the book is that which discusses the various urns and vases, admirable cuts of which richly illustrate the subject. Although a few of them are similar to those which have been found in Wales, yet the majority of them are of distinct character. The urn found at Penquite (p. 229) is almost identical in form, and probably in size, with that found among the bronze relics discovered at Broadward, Salop, and with another at Droitwich (Allies' *Antiquities of Worcestershire*), which was six inches high, the Broadward one being half an inch lower. The Droitwich one was found near some tessellated pavement, and there is no doubt that the urn has something of a Roman form about it.

Of the general manner in which the book has been turned out, we cannot speak too highly. We have, however, some objections to make, the principal one of which is that the divisions and subdivisions of cromlechs and barrows into various classes have been once more repeated and endorsed by Mr. Borlase, whose actual knowledge of these monuments one would have thought would have shown him how little ground there is for these fanciful arrangements. Not only are such untrue and incorrect, but they lead to strange theories and ridiculous suggestions, as we have lately seen put forth by the author of *Rude Stone Monuments*,—a writer whom we confess we are astonished to see Mr. Borlase can gravely quote as an authority on such matters. He seems, it is true, to make a joke of that gentleman's battlefields; but, nevertheless, he quotes him more than once, thus illustrating what a mischievous and dangerous book is that of Mr. Fergusson; for if Mr. Borlase has been so taken in as actually to borrow from his pages, what are we to think of the more inexperienced, who seldom can persuade themselves that what they find delivered with such unshaken assurance, in a formidable looking volume, is in reality nothing but nonsense and mistatement. We hope, however, the time is not far distant when writers on such subjects will find out that the cromlech question is a very simple one, and not that complex one as described even in so sober a book as that of Mr. Borlase.

UNDER the title of *Long Ago*, a monthly journal of popular antiquities has lately been started. The objects proposed by its conductors are stated to be, "to satisfy a taste that has extended beyond purely scientific circles, in the memorials of the olden time; to popularise, without vulgarising, the study of the relics of the past; to establish a reliable record of all lights thrown by modern

enterprise and discovery upon the hidden treasures of many ages; and to afford a medium of reciprocity of information among historical, antiquarian, and literary inquirers." We hope the design will prove successful. We cull from the February number the following announcement, which will be read with interest: "We understand that a work which has long been expected by Welsh antiquaries, the *Charters of the Borough of Swansea, in the Lordship of Gower and County of Glamorgan*, will shortly issue from the press of the eminent firm of Strangeways and Walden. No pains, we learn, have been omitted by Colonel Grant Francis, the Hon. Secretary to the Society of Antiquaries of London, for South Wales, to make the work worthy of the Town Council, who, in the true spirit of the times, have liberally opened their charter-chest for the documents, and their purse for the cost of the printing. We regret to hear such a labour of historical interest is limited to an impression of one hundred copies: a mistaken policy, we imagine, both as to cost in production and distribution of a book that is pretty sure to be much sought after."

MR. JOHN ROLAND PHILLIPS, of Lincoln's Inn, author of the *History of Cilgerran*, has ready for publication "A Collection of Papers and Letters illustrating the History of Wales and the Marches during the Civil War, with Sketches of the Principal Characters." This work, the prospectus states, is intended to form an interesting contribution towards illustrating the history of the Principality during the civil war,—an eventful epoch, which has hitherto found no historian. The materials are ample, though scattered. Numerous pamphlets and broadsides and a great many letters were written, which throw considerable light on the history of the period. The task of compilation, we are told, has been of a very laborious nature. "For the last five years the author has devoted the chief part of his leisure time to the work; and no pains have been spared in collecting together the scattered leaves amongst the public libraries and from private sources. The most interesting feature in the work will be the large number of letters and other documents which have never before been published."

The work, limited to subscribers only, will be published in an octavo volume of some eight hundred pages, price one guinea; and those who are desirous of securing copies should lose no time in sending their names to the local publishers, Messrs. Morgan & Davies, *Welshman Office*, Carmarthen; or to the author, at 4, Brick Court, Temple, London. We trust Mr. Phillips will meet with due encouragement in his laborious undertaking.

Collectanea.

A VAST field of urns and lacustrine dwellings has just been discovered near Lussowa (Posen), in the slope of the lake, the water of which had been let off.

THE Rev. W. C. Lukis has explained to the Society of Antiquaries "certain prevailing errors respecting French chambered barrows." The rude stone monuments or dolmens of France, Mr. Lukis is convinced, after forty years' experience, have been misunderstood; his theory being that these dolmens, even those now exposed, were at one time surrounded by barrows or envelopes, and that their exposure in the present day has been the work of time. There is scarcely one of them that does not show traces of the envelope. Mr. Lukis does not believe in the opinion that barrows were Christian structures. It is maintained that some stone chambers were erected on the top of the artificial mounds, and were always partly or wholly exposed to view. The paper is in part intended as a review of Mr. Fergusson's recent work, *The Rude Stone Monuments in all Countries*. Mr. Lukis entirely dissents from that author's conclusions regarding French monuments.

CELTIC remains in East Kent are extremely rare. An account of a tumulus in which some urns and other remains of this period have been described, has been laid before the Society of Antiquaries by Mr. C. H. Woodruff.

M. PAULIN (Paris) has issued separately his essay from *Roumania* on the origin of the Holy Grail. He contends (says the *Athenæum*) that the legend sprang from the apocryphal gospel of Nicodemus; that Joseph of Arimathea's bones were stolen from the Abbey of Moieumontier (?), and brought to Glastonbury, where Arthur was also buried; that Joseph's dish of the Last Supper was woven into the Arthurian legends; and that Walter Map, at the request of Henry II, wrote the romance of Joseph of Arimathea, or the Grail, which set up Joseph as the first Christian bishop, in order to place England on a level with Rome, and so help Henry in his struggle with the Pope.

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LOVENTIUM:

ITS GEOGRAPHICAL POSITION, AND REASONS
FOR ASSIGNING IT TO LLANDOVERY.

THE establishment of the Cambrian Archæological Association in 1846 happily proved the cause of renewed and greater care being paid to the Roman antiquities of the Principality, and much light has since been thrown upon the subject by several of its members, whose researches have been recorded in many valuable papers which have appeared in the *Archæologia Cambrensis*, as well as by the public attention which has been aroused to the further discovery and preservation of such remains, in the meetings and excursions of the Association which have taken place in various parts of Wales and the marches thereof.

The late Rev. H. Longueville Jones made these antiquities a most special subject of, unwearied research. He also enlisted the services of other members to contribute towards the formation of a *Cambria Romana*. Amongst the latter I undertook the exploration of the district around Llandovery, in the counties of Brecon, Cardigan, and Carmarthen; the result of which is partly embodied in the following pages, the publication of which has been urged upon me by Sir Gardner Wilkinson and other friends, and which are open to correction and revision by more competent antiquaries.

Lorentium, one of the two principal towns of the Dimetæ during the early occupation of this country by the Romans, has had several localities assigned to it from the time of Camden to the present century, when it has by general consent been ascribed to the old Roman station at Llanio Isaf in the county of Cardigan.

According to the best authorities, the district of *Dimetia*, or Dyfed, is comprised in the present counties of Pembroke, Cardigan, and Carmarthen, in one of which *Lorentium* was situated; which disposes of one of the original conjectures of Camden, that it was submerged under the waters of Llyn Savathan, or Tal y Llyn, in the county of Brecon, having been swallowed up by an earthquake! The historian of that county laboured hard to prove that Tal y Llyn formed part of the province of Dyfed, in order to give some colour of probability to the above conjecture. He had, however, the candour to leave the matter in doubt, saying, "But ask where *Lorentinum* or *Lorentium* was,

'T was here, 't was there,

At Nova Zembla, or the Lord knows where."

The other conjecture mentioned by Camden, although apparently not his own, was that Newcastle-Emlyn, Carmarthenshire, stood on the site of *Lorentium*. Edward Lhwyd, however, in his *Additions* to Camden (published by Bishop Gibson), says: "I dare not subscribe to our author's conjecture that the *Lorantium* of the Dimetæ, mentioned by Ptolemy, was at this place, nor that it perished (which he also proposes as probable) in the lake of *Llyn Savadhan* in Breconshire. Indeed, the footsteps of several towns and forts that flourished in the time of the Romans are now so obscure and undiscernible that we are not to wonder if the conjectures of learned and judicious men about their situation prove sometimes erroneous. I have lately observed in Cardiganshire some tokens of a Roman fort, which I suspect to be the *Lorantium* or *Lorantium* of Ptolemy, for which I shall take the liberty of offering my arguments when we come into that county."

In the account of Cardiganshire, Lhwyd, after describing the remains of antiquity at Llanio (given hereafter), adds: "Besides Roman inscriptions, they find here sometimes their coins, and frequently dig up bricks and large freestones neatly wrought. The place where these antiquities are found is called *Kaer Kestilh*, which signifies 'Castle Field,' or, to speak more distinctly, 'the Field of Castles'; though at present these remains have not, above ground, the least sign of any building; nor were there any (for what I could learn) within the memory of any person now living in the neighbourhood, or of their fathers and grandfathers. However, seeing it is thus called, and that it affords also such manifest tokens of its having been once inhabited by the Romans, we have little or no reason to doubt that they had a fort or garrison, if not a considerable town, at this place; and that being granted, it will also appear highly probable that what we now call *Llanio* was the very same with that which Ptolemy places in the country of the Dimetæ by the name of *Lorantium* or (as Mr. Camden reads it) *Lorantium*. If any shall urge, that to suppose it was only a castle, and not a city or a town of note, is to grant it not to have been the old *Lorantium*, I answer that perhaps we do but commit a vulgar error when we take all the stations in the *Itinerary* and boroughs of Ptolemy for considerable towns or cities, it being not improbable but that many of them might have been only forts or castles, with the addition of a few houses as occasion required."

Mr. Horsley, in his *Britannia Romana*, coincides with Mr. Lhwyd's suspicions and probabilities, and therefore supposes that Llanio represents the old *Lorentium*. In this supposition he is agreed with by Mr. Ward (*Brit. Rom.*, p. 372); and for want of knowing a more appropriate site, Llanio had the approval of Sir Richard Hoare, whose account thereof in 1806 is as follows:

"In the parish of Llanio Isaf, which is distant about seven miles from Lanpeder, and three from Tregaron, are the remains of a Roman city, supposed to be the

Lorentium placed by Ptolemy under the dominion of the people called 'Demetæ.'

"The inscriptions mentioned by Camden still exist, viz., OVERION.... in the outside wall of the chimney to the farmhouse, and the more entire one built up in the walls of a neighbouring cottage, > . ARTI . M . ENNIVS PRIMVS. But I had the good fortune to decypher another, far more interesting than the former, which stands before the threshold of the farmhouse. If I read it rightly, it appears to record some work done at this place by a cohort of the second legion: COH. II. A...G F V P (*cohors secunda (legionis) Augustæ fecit quinque passus*).¹ I shall have occasion hereafter to speak of an inscription found at the station of *Heriri Mons* in North Wales, that accords exactly in form and sculpture with the one I am now mentioning. This city is situated on a gentle eminence, and in an open plain, on the north-west banks of the river Tivy, and nearly opposite the deserted sanctuary of Llanddewi Brevi."

Sir Samuel R. Meyrick, in his *History of Cardigan-shire* (published in 1810), says, without any doubt or hesitation, that Llanio "was the ancient *Lorentium* of the Romans," and recapitulates the foregoing account of the antiquities discovered there.

Having thus briefly stated the claims which Llanio has to be considered as the modern representative of the ancient *Lorentium*, it will be obvious therefrom that the simple *conjectures* of Camden, and the *probabilities* of Lhwyd, grew, in due course of time, into the more confident *suppositions* of Horsley and Sir Richard Hoare, and at last culminated in the *absolute fact* of Sir Samuel R. Meyrick, whose authority scarcely any one seemed to doubt; and almost every tourist, topographer, and writer upon the Roman occupation of this country, including

¹ "This inscription is unquestionably not to be read "*Cohors secunda (legionis) Augustæ*," but "*cohors secunda A.*," the name of its nationality being lost. The *legitimus ordo nominum* is thus preserved. In other words, it is evidently an *auxiliary* cohort, not one of the legion itself."—W. Thompson Watkin.

the compiler of the *Monumenta Historica Britannica* of the Record Commission, accepted the same as a settled question. But in opposition to all the foregoing, I have simply to put forward the evidence of but *one* witness. He is, however, the *only* witness whose testimony is of any value; and which must be accepted as truth, unless contradicted by some genuine Roman inscriptions being exhumed hereafter, giving a different locality. When this witness states distinctly that *Loventium* or *Lucentinum* was situated in certain degrees of latitude and longitude, which being compared with those of another well known town also mentioned by him, are certainly not applicable to Llanio, the only legitimate conclusion to be arrived at is that *Loventium* must be sought for elsewhere.

It scarcely need be mentioned that this veritable witness is no other than the old Egyptian geographer Ptolemy, who states: "Again, south of the tribes enumerated westernmost, are the Demetæ, and their towns are: *Lucentinum*, $15^{\circ} 45'$ — $55^{\circ} 10'$; *Maridunum*, $15^{\circ} 30'$ — $55^{\circ} 40'$."

I will not enter into the question of the accuracy of Ptolemy's latitude and longitude of *Maridunum*, but, accepting the same as stated, there cannot be any doubt as to the relative position which he assigns to the other town in the same district of *Dimetia*. Accordingly it will be seen that the position of Llanio is much too far north, and not far enough east from Carmarthen, to be the real *Loventium*. We have, therefore, only to seek for a Roman station in the same district, the site of which agrees with that given by Ptolemy. Such a station is that at Llandovery, which is ten British miles north and twenty miles east of Carmarthen, answering the given position precisely. Such a plain and simple fact ought to set the question at rest for ever.

The only other authority for the *existence* of *Lorentium* is one that has been accepted as genuine by Hatchard, Ritson, Whittaker, Roy, Chalmers, Hoare, Leman,

and many other antiquaries; but which appears to have been a forgery, and therefore of no value,—that of Richard of Cirencester, whose *De Situ Britannie*, it is tolerably certain, was a clever production emanating from the fertile brain of Charles Julius Bertram of Copenhagen, who hoaxed Dr. Stukeley to his heart's content; and in whose map of Great Britain, etc., *Lorantium* is placed near the estuary of the river Teivy, considerably west of *Muridunum*, which is itself placed on the east of the river Towy, showing the utter worthlessness of the work as a geographical authority. Probably the situation of *Lorantium* was marked near Newcastle Emlyn, according to the published conjecture of Camden. It must, however, be observed that Ptolemy mentions only two towns in the land of *Dimetia*; but Bertram makes his Richard of Cirencester add a third, that of *Menapia*, which he probably guessed at either from the ecclesiastical rendering of *Mynaw* into *Meneria* (which, from the correct text of the *Annales Cambrie*, published by the Record Commission, does not appear to have been done long before A.D. 972, when it is stated “Gothrit et Haroldus vastaverunt Dewet et *Meneriam*”; the previous entry being in 946, thus, “Eneuris episcopus *Minu* obiit”), or from that name given by Ptolemy to Waterford, situate in the midst of the tribe of Menapii, on the opposite coast to Pembroke-shire. The placing of *Menapia* at St. David's gave rise to the supposition that the usurper Carausius was a native of Britain, as Aurellius Victor states, “Carausius *Menapiæ* civis.” The transference of *Menapia* on the Elbe to St. David's was no difficult matter, but it has deranged the history of the country; and we may safely coincide with Messrs. Jones and Freeman, that the existence of such a place as *Menapia* near St. David's, rests entirely on the unsupported authority of the monk of Cirencester.

This apocryphal account states that “The cities of the Dimeciæ were *Menapia* and *Muridunum*, the metropolis. The Romans seized upon *Lorantium* as their

station."¹ If there be the *slightest* value in such a statement it implies the existence of Loventium as a British town previous to its being conquered and seized upon by the Romans and converted into a station. Such would, however, well suit Llandovery, which continued a town during the domination of the Romans, the incursions of the Gwyddyl Ffichti and the sway of the native Welsh princes of South Wales, until William Rufus or one of his lords built the Norman Castle, the ruins of which occupy the rocky mound which doubtless attracted the attention of the first settlers who made it a nucleus of their town; but which was too small for a station to suit the exigencies of the Romans, who placed their citadel about one-third of a mile northward.

Llanio, on the contrary, appears to have been confined, even by Camden's account, to the Roman station, formed at the junction of the roads from Carmarthen and Llandovery and thence to Pennal, and to the Cwm Ystwyth mines. And after the departure of the Romans it seems to have sunk into its pristine obscurity, which was the means of preserving more Roman inscriptions in its ruins than have been found at Carmarthen, Cardiff, Bannium, Gobanium, and Llandovery all put together, where the wants of subsequent generations caused almost all the old memorials and materials to be utilized in the erection of mediæval and modern habitations.

The real geographical position, of Loventium being thus determined, a brief account of its Roman occupation and vestiges thereof, with the numerous roads which centred there, is required.

After the victory over Caractacus, in Shropshire, Ostorius retired through either the counties of Radnor or Hereford to Caerlleon, where he died, as Tacitus records—"worn out with anxiety he sank under the fatigue, and expired, to the great joy of the Britons,

¹ "Dimeciarum urbes Menapia et primaria Muridunum, Loventium vero sibi habitandum vindicaverant Romani."—Cap. vi, s. 24.

who saw a great and able commander, not indeed slain in battle, but overcome by the war", A.D. 50. The conquest of Siluria was therefore averted till the command of the second legion devolved upon Julius Frontinus in A.D. 75, who was too good a general to attempt the completion of the subjugation of the Silures without a force sufficiently strong to crush the incessant opposition of the natives; and having accomplished his object, he was free to enter upon the conquest of the Dimetæ. For this purpose it is evident that he employed the whole legion, besides auxiliary cohorts of native allies; otherwise the construction of so large a camp as that on Treacastle Mountain (which is on the boundary between Siluria and Dimetia) would not have been requisite, the outpost adjacent to which was also necessary as an *arx speculatoria* or "look out" towards the west.

This camp consisted of two lines of circumvallation not parallel to each other, and the angles of both squares were rounded. The outer camp was 1,452 feet long by 1,254 feet wide, making a circuit of 5,412 feet, being one mile and 132 feet round its sides. The inner camp was 1,254 feet long by 966 feet wide, making a circuit of 4,440 feet. There are apparent gateways on each side of both camps not opposite each other; these openings are about 29 feet each, and are protected by curved embankments on the inside, by which the entrances to the camp could be secured by two sets of gates. This camp is nearly as large as the area inclosed in the walls of the Roman city of *Isca Silurum* (Caerlleon), and equal to that of *Caerwent* (*Venta Silurum*). The absence of fragments of bricks and pottery at this camp shows that it was a summer intrenchment, formed as a secure basis for the operations against the Dimetæ. It was not, however, constructed without some severe struggles, as in its vicinity are several cairns or graves of warriors, in one of which earthen vases and calcined human bones were found. There are also near the place two circles of

stones, one 80 feet 10 inches and the other 30 feet in diameter; whether they were druidical remains or had been set up as temporary theatres by the Roman warriors is yet a question.

Once having established themselves in this camp, which probably was fortified in the manner described by Josephus, the Romans could with greater ease and safety push forward to Llandovery, the first Dimetian town that lay in their path, and having vanquished the inhabitants or having found the place deserted, forthwith settled themselves a quarter of a mile from the town, on the gentle eminence whereon the church of Llanfair ar y Bryn now stands, and there formed their station, whence they could contend with the Britons who had entrenched themselves in various places in the neighbourhood to oppose the progress of the enemy still further westward.

One of the objects, if not the greatest, of the Roman occupation of South Wales was the mineral wealth of its hills and mountains. The station of Llandovery was of the utmost importance in a civil as well as military point of view, for it was in fact the key to the country of Dyfed, and here the gold from the diggings at Caio, and the lead from the mines at Ystrad Ffin would be taken by regular convoys, as in Australia at the present time. Llanio station was doubtless the depôt for the lead mines of Llanfair Clydogau and Cwm Ystwyth.

The first notice of Roman antiquities being found at Llandovery is by Lhwyd in his *Additions* to Camden, 1695. He does not, however, appear to have been acquainted with the latitude and longitude of Loventium as given by Ptolemy, otherwise his usual acuteness would have identified the Roman station close to the place as the site of the Dimetian town. He mentions quantities of brick and pottery being continually dug up near the church, beside "other marks of Roman antiquity, and there is a very notable Roman way of gravel and small pebbles from that church to *Llanbran*, the

seat of a family of the Gwyns, which may be traced as they say between *Llanvair* and *Llandilô Fawr*, and in several other places."

The same information is given in all subsequent editions of the above work, without additions, and it was not till 1805 that Sir Richard Colt Hoare published the result of his personal investigations on the spot as follows :

"At *Llanvair ar y Bryn*, or the church of St. Mary on the hill, we have another undoubted station, hitherto but little known, but which I had the opportunity of fully ascertaining, not only from the remains of its earthworks, but from the bricks and pottery which were scattered about its precincts. Coins, antique lamps, and bricks such as the Romans used for their *sudatoria*, or baths, have been frequently found there; and a peasant, on asking him the name of the spot, called it *Tre Coch*, or the *Red City*, a title most assuredly derived from its former construction of *brick*. The situation of the station is truly pleasing, and such as the Romans generally selected for their stations; on a gentle eminence, commanding three beautiful valleys, watered on the south-west by the river Towy, and on the north-east by the Braen. From the many roads that met at this place (and which I shall have occasion hereafter to mention) this must have been a most important station."

Cair Gurcoc, the third British town mentioned in the history of the Britons attributed to Nennius, among other conjectures is supposed to be the same as "*Tre Coch*, the Red City, from its being built of bricks, probably was once an important Roman station. It was near Llandovery." [Gunn's *Historia Brit.*, p. 97.] As the name of *Tre Coch* applied to the Llandovery Roman station appears to rest upon the authority of a peasant in the neighbourhood, and is not supported by other historical evidence, there would be greater reason to believe that *Cair Gurcoc* was the name of the ancient British town of *Carn Goch*, eight miles distant,

in the parish of Llangadock, an account of which appeared in the *Arch. Camb.*, 1853-56. *Cuer Goch* and *Carn Goch* bear a strong resemblance to each other. Jones, in his *Circles of Gomer*, derives or explains the word *Lorentium* as "Spring water place side," the same signification as *Llan-ym-ddyfri*, "Town in the waters," and *Llan-tre-daf*, "Water town church" (the probable original name of *Llanfair ar y Bryn* before it was re-consecrated to St. Mary), all descriptive of the town of Llandovery and its Roman station. What the original British name of the place was must be left to conjecture.

The "many roads," to which Sir Richard refers, are given in another part of his introduction to the History of Cambria prefixed to the Itinerary of Archbishop Baldwin, and in which he states :

"*Llanfair ar y Bryn*, or the *Tre Coch* (Red City), appears to have been an important station. I have already mentioned three roads that met at it, and I shall add a fourth, pointing in a north-east direction to the post upon the Ython. At the distance of five or six miles I distinguished a part of the causeway, upon a wild heath (pointing north and south) near a place called *Ludlow Fach* or Little Ludlow. I again saw faint traces of this road (for the stones had been removed) on the extensive commons near Llandrindod Wells, pointing directly to the station on the Ython, which I have before described."

Mr. Theophilus Jones in Vol. I. of his *History of Brecknockshire*, published in 1808, confirms what Sir Richard stated about the remains of the Roman road from Muridunum to Cwm, and that it passed by Llandovery, and was visible on *Llwydlo Fach*. But in the second volume, published in 1809, he says that with respect to the anonymous Roman station at *Llanfair ar y Bryn* he had examined the place and could not discover the smallest vestiges of the labour of man ; and adds, "The situation is certainly precisely such as was generally chosen by the Romans ; from this circum-

stance therefore, as well as the deference I wish to pay to the opinions of men of superior talent and greater learning than myself, and from a *perishing* tradition in the neighbourhood, I am inclined to think that part of the *Legio secunda Augusti* may have made this their occasional residence."

This latter admission from one, who, to support a pet theory of his own, that of a Roman station at Llys Brychan, near Llangadock, which has not been substantiated by subsequent researches on the spot, denied the existence of the Via Julia to Llandovery. His admission is therefore the reluctant evidence of an unwilling witness in favour of the Roman station at Llandovery; where the lines of the walls are still so well defined that the most casual observer cannot fail to see them, although portions thereof have been obliterated by being built over in the erection of Llanfair Cottage and Sackville Place, as may be seen on the annexed map. These lines enclose an area of above 5 acres, being 582 feet long by 381 feet wide, with rounded corners, and a division across its centre. Traces of other lines of fortification are also visible at the foot of the hill. The present church of Llanfair ar y Bryn occupies the site of the Prætorium; and the churchyard is entirely within the walls of the camp.¹ Although some thousands of interments have taken place therein, scarcely a grave is dug without turning up some pieces of Roman brick and pottery.

There are also other proofs which may be brought forward to substantiate the existence of an important station at this place. The Rev. Richard Lewis, who

¹ I am indebted to the Rev. E. L. Barnwell for the following observation: "This appears to be one of the numerous instances of early churches existing within Roman camps or stations, as if occupying the sites of Roman temples which we may suppose erected in a station of two hundred or three hundred years' occupation. Examples are Caerhun, Holyhead, Caistor near Norwich, Porechester, Richborough, most probably Pevensey. It may be a mere chance; but the fact is curious, certainly as regards Caerhun and Caistor, where there is no population now in or near the church."

was vicar of Llandovery from 1765 to 1796, during his incumbency secured and preserved many relics of the Romans which were from time to time dug up at the old station and in re-building the vicarage house. Amongst these were part of an altar, large quantities of bricks, portions of baths, coins of the reign of Constantine, lamps, and fragments of pottery, which at his decease were either thrown away or taken by his executors and were lost to the public.

The Rev. Thomas Lawrence, successor to the above Mr. R. Lewis, found some coins, a copper one of Claudius Cæsar, and a silver one with a bull on the reverse, not unlike one of the coins of Cunobeline; pieces of Samian ware, one having DISATI... impressed on it, as if it were the maker's name; another smaller piece has either letters or some ornament embossed thereon, but the fragment is too small to decipher the same; also a piece or ring of sandstone an inch and a quarter diameter and a quarter of an inch thick, with a quarter inch hole through its centre (? pixies' grindstones), and other Roman pottery, such as the bottom of a jug or some similar vessel, and a piece of coarse red ware, all of which are in my possession, having been given me by the late Miss M. S. Lawrence, of Blackheath, daughter of the above vicar. I have also various pieces of bricks and earthenware, portion of a bath, &c., picked up by the late Rev. W. J. Rees, F.S.A., rector of Cascob, when the garden belonging to Llanfair Cottage was formed and trenched, outside the camp.

When Llanfair Cottage was rebuilt early in the present century, the workmen in excavating for its foundations discovered a large quantity of Roman bricks, which were so perfect that they were used up in erecting the walls of the house.

The Rev. W. Harris, of Caerau, near Cardiff, in a paper read at the Society of Antiquaries in 1763, states: "Silver and mixed coin, whereof I have a dozen of Hostilianus, Gallienus, Gordian, Licinius, Valerian the younger; reverses, Jovi Crescenti and Divo

Volcano, Salonina, &c., were found near Llandovery, seven or eight years past."¹

Fragments of Roman bricks are still to be seen in the walls of Llanfair ar y Bryn Church, and there can be no doubt but that the external walls of the station were used up not only in building the church and houses adjacent, but also in erecting the old Norman Castle of Llandovery, as pieces of Roman bricks can be seen in the walls of the latter; so that although the *lines* of the walls of the station are yet distinctly visible, the *walls* have entirely disappeared.

It is supposed that the fields below the turnpike-road in front of Llanfair Cottage and Sackville Place were once covered with houses, and also a field called *Cae Bries* from the quantity of broken bricks found there. Excavations at a considerable depth below the present surface might possibly disclose the foundations of houses, &c.; but here, as at *Bannium*, the destruction of the houses at the station was not sudden, but gradual, and consequently the building materials were removed elsewhere as they were required, and much of the present town was originally built out of the *débris* of its predecessor.

The Roman roads which centred at Llandovery station met each other at the foot of Llanfair ar y Bryn hill, near the present Union workhouse. The occupation road and pathway running eastwards are partly upon the *Via Julia Montana* from hence to Caerlleon, the head quarters of the second Augustan Legion. Its course was across the river Brân, and joining the turnpike road from Llandovery to Trecastle, it ran along the same as far as Velindre, where it crossed the river Gwytherig and proceeded straight to the top of the hill southward of Wern Felen, then by Pant to Pwll Hari, across Waun Groes, by Dagfa and Hafod to the Black Cock, thence to Trecastle Mountain, on the summit of which, called "Y Pigwn," or the Beacon, near the tile quarries, it went to the large camp, previously

¹ Archæologia, 1763.

noticed on page 120. From thence it proceeded parallel with the old road to Trecastle, and is quite perfect as a causeway in many places.

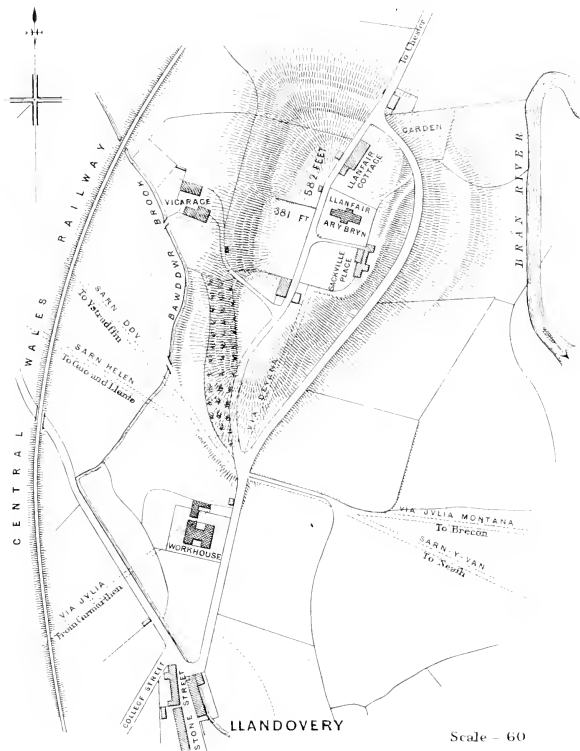
At Trecastle the *Via Julia* was guarded by an *arx speculatoria*, on the site of which in later times Idio Wyllt erected his castle. Thence it followed the direction of the present turnpike road to *Craig Goch*, over which it passed by Rhyd y Briw, where it crossed the Usk and proceeded on by Cwm Wysg, below which it appears to have recrossed the Usk and went along the north side thereof by Aberlliw, Celynos, Trallong, and Pont ar Frân to the Gaer, or Bannium, the camp of which it passed on the north and continued onwards by Maen y Morwynion and Pennant along *Yr Hen Heul* to the *Struet*, Brecon, whence it proceeded above the barracks, by Bryneich Newydd, Manest, Ysgethrog, Llansaintffraid, and Tal y Bryn to Bwlch yr Allwys, thence to the Roman station of the Gaer in Cwm Dû; whence it took the direction of the present turnpike road by Crickhowel and on to the town of Gobanium or Abergavenny, thence to Usk and Caerlleon, and on to Gloucester.

The next road is one merely conjectured by Sir Richard Hoare as "uncertain but probable," and as such is marked on his map of ancient roads in Wales; yet no one has since then attempted to trace its course or even dreamt of its existence as a Roman road. In the account of the large Roman camp on Trecastle Mountain, before mentioned, it is stated that "from Trecastle two Roman roads branched off,—one direct to Llandovery, and the other through *Talsarn*, in Llanddeusant, towards Llangadoc and the Garn Goch." This latter road Mr. Theophilus Jones insisted upon as the continuation of the *Via Julia Montana* from *Glevium* or Gloucester to *Muridunum*, as before stated. Supported as it was by the name *Talsarn*, it appeared as an indubitable fact; but I never could satisfy myself as to the course of the road from Talsarn to Carmarthen. Notwithstanding all the pains bestowed by Mr.

Jones in nursing up his Llys Brychan into a Roman station; but the bricks and other Roman remains which he so sedulously sought for there, not having been found, I presumed that the Romans might have occupied the old British town of *Carn Goch* as a camp or station. Since then I have discovered that the name of *Talsarn*, in Llanddeusant, does not properly belong to the supposed *Via Julia*, but to a Roman road that crossed the said course at right angles, and which branched off from the *Via Julia* at or near Llandovery; and probably ran across High Street in that town, where, in digging a well for water some years ago, foundations of an old bridge were found, indicating that the river Brân must have flowed somewhere near the King's Arms Inn. From this place the road took nearly the same course as the present road to Myddfai; thence by *Porth y Rhyd* to *Sarnau* and Rhyblid over to *Talsarn*, Llanddeusant; thence on by *Carreg yr Ogof*, over the Black Mountain, to *Sarn y Fan* and *Pensarn*, about two miles above *Ystrad Gynlais*. Passing this place and *Ystrad Isaf*, it either went over the Rhos, and onward along the Dulais to *Nidum*, or Neath, joining the *Sarn Helen* from *Bannium* before its entrance into Neath; or passed from *Ystrad Gynlais* to *Ystradfera*, now called *Ystalyfera*, and thence to *Cilybebyll*, and on to Neath. This road, I presume, was called *Sarn y Fan*,—a name preserved near the Carmarthenshire Vans, which range it crossed at *Carreg yr Ogof*.

The supposed Roman road up the Usk from *Bannium* to Llandilo is marked by Sir Richard Hoare on his map as a continuation of the old British Ryknield Street, which led from Gloucester through Monmouth, Abergavenny, Brecon, Llandilo, and Carmarthen, to St. David's in Pembrokeshire. It might have been the British trackway prior to the Roman invasion, and probably led to the British town or stronghold of *Carn Goch*, above the Vale of Towy. Its direct course to Llandilo would, however, have been south of Trichrug Mountain, whereas *Carn Goch* lies to the north there-

LVENTINVM, LOVENTIVM OR LLANDOVERY ROMAN STATION.



Scale - 60

from. It is, however, not improbable that the Romans, after the country was subjugated, made use of the trackway from Trecastle to Talsarn; then branched off to the right by Blaen Crynfe, Pant y Gwin, Stange, Rhiwan Isaf, and on by *Llansefin, Gwam Ystrad Feirus*, and Llangadock, to reach the main road from Llandovery to Carmarthen on Cefn Glasfryn.

The third Roman road radiating from Llandovery was that to *Muridunum* or Carmarthien. It crossed the river Towy about midway between Blaen Nos and Nant yr Hogfaen lands, where, in the spring of 1825, several massive piles of oak were discovered in the bed of the Towy, which the gravel had for an indefinite time covered over, but which had been recently removed by the very heavy floods that rose that time and changed the course of the river. I carefully measured the distance from each other, and the size of the piles, on the 20th of May the same year. Each of the piles appeared to have been originally about 15 inches diameter, and placed at an equal distance from each other. How many sets of piles, placed 20 feet apart, there were originally, cannot be ascertained, as the river shifted its course soon afterwards, and the piles have been covered over ever since. Traces of the Roman road may be observed lower down, on the farms of Pen y Goulau and Pant Llwyfen. This road was formed of large stones with the interstices filled up with smaller ones and gravel, by which a most durable causeway was made. The late Mr. John Prichard, when proprietor of Pant Llwyfen, dug up the greatest part of the causeway on his land.

From Pant Llwyfen the road ran where the present turnpike-road passes, through Ystrad, Llwyn y Brain, Glan Mynis, Gallt y Cloriau, Croes y Ceiliog, Brown Hill, Maes Gwdyn, Abermarlais, Cefn Glasfryn; and along the old road towards Llandilo, where there do not appear to have been many Roman remains, with the exception of a Roman temple, supposed to have occupied the present site of Llandyfeisant Church in Dyn-

ever Park, some remains of which were discovered several years ago in levelling the churchyard; and within three hundred yards thereof 'an urn full of Roman coins was subsequently found.

Edward Lhwyd, in a letter from Llandilo in 1697, states having seen "a piece of an altar dedicated to y^e Emp^r Tacitus, and the Is. is '*Imperatori M. C. E. Tacito pio felici Augusti.*' This was the corner-stone of a small farmhouse near Dynevor." A rough sketch is also given.

IMPE
MCL
TACITO
PF IN
VICTO
AVG.

By which the "*invicto*" appears to be omitted in the above inscription. Although I have made inquiries in the neighbourhood, the above stone cannot be found; nor another stone mentioned in the same letter as being near Llandilo churchyard, with an inscription, IACET CVRCAGNVS VRIVI FILIVS.¹

The Roman road does not appear to have gone into the town of Llandilo, but passed northward, near New Inn, Gurrey, *Treffortune*, and Llwyn Helyg; thence onward near the foot of Grongar Hill, and along the *Sarn Agal* (or "the causeway of the spoils of war") towards *Llwyn Ffortune*, where its remains are to be seen in a sunken track across the farm. At this place a vase full of Roman coins was found, containing those of Domitian, Probus, Aurelian, Constantine, Constantius, and Carausius. From Llwyn Ffortune the road went by Pont ar Gothy, Ystrad Wrallt, and Cwm, where its course can be traced, and on to Carmarthen; at which place it is tolerably certain that the Roman camp occupied the site of the Castle, which in its turn has been converted into a county gaol. The remains of a cause-

¹ *Arch. Camb.*, Third Series, vol. iv, p. 346.

way from the Priory, in a straight line to the Castle, were brought to light some years ago, and fix the terminus of the road at the latter place, where it joined the *Via Julia Maritima*, which proceeded thence by Ystrad, Sarnau, and Mydrim, to St. David's, or Porth Mawr, the port of embarkation for Ireland.¹

The fourth Roman road from Llandovery was to the gold mines of Caio and thence on to the Roman station at Llanio Isaf, Cardiganshire. It started from the general point of junction at the foot of Llanfair hill, thence across Tonn and Glan Towy to Bwlch Cymmanfa and *Cwm Sarn Ddu*, by *Quintain* and *Bwlch Trebanau* to the pass near *Berisbrook* and on to *Porth y Rhyd*, thence over the hill by Aberbowlan and Maes Cadoc to Cynwyl Gaio and the Gogofau gold mines, where there are abundant vestiges of the occupation of the Romans, a full description of which from the pens of Mr. or Miss Johnes of Dolau Cothy would be a boon, ensuring the gratitude of present and future antiquaries, and being well illustrated would enrich and enhance the value of the *Archæologia Cambrensis*.

From the Gogofau the road followed the present one by Pumsant, Dafadfa, Pont ar Twrch, Bryn Maiog, Henllan, and Pandy, to Melin y Rhos, and Llan y Crwys, thence by Bwlch Blaen y Corn, over the hill to *Troedrhiw Sarnau* and Llanfair Clydogau, thence to Llanio Isaf. Before reaching Llanio it was joined by the road from Muridunum, which came up by Lampeter, the exact course of which ought to be more fully examined.

From Llanio the road proceeded in two branches, one by *Ystrad Dewi*, *Ystrad Garon*, and *Ystrad Meurig* up Cwm Ystwyth to Caersws; and the other went northward towards Pennal near Machynlleth, where the station of Maglona was situated.

¹ See *Lives of Cambro-British Saints*, p. 603. A full account of the Roman antiquities of Carmarthen and its vicinity, with the roads leading therefrom, is a desideratum which it is to be hoped will be supplied by some intelligent local antiquary.

At Porth y Rhyd, five miles from Llandovery, a branch from this *Sarn Helen* went by Pentref Cwn, Gilwen, and Cefn Trenfa, to join the fifth Roman road from Llandovery on the farm of Diflyn, probably not far from an old tumulus on the side of the Towy in Dôl Wgan on Diflyn, which might have been thrown up to defend a passage across the river, to join the *Sarn Ddu* from Llandovery, which, although not noticed by the Ordnance surveyors, is most clearly defined.

Passing from the junction near Llandovery Workhouse it proceeded to Dolau Hirion, some of the out-houses of which are built across it; thence it preserves the same straight course through the fields beyond Dolau Hirion and opposite Beili Glas, where it appears as an elevated causeway, sufficiently straight and level for a modern first-class railway. After joining the present road by Pencarreg Collen, it runs at the foot of the Forest hill to *Sarnau* on the farm of Llwyn y Berllan, close to which are remains of a small camp called Pen y Gaer, which was admirably situated for the defence of the passage along the upper vale of Towy and the adjacent ford of Erryd. From *Sarnau* the road passed near Llwyn y Berllan and across Diflyn to Y Graig Goch, thence by Nant y Fforest, westward of Cochmain along *Sarn Ddu* to the summit of the hill, and on to the old Roman workings in the Earl of Cawdor's lead mines above Nant y Mwyn, called Cerrig y Mwyn; from thence it went to *Ystrad Ffin*. If it proceeded farther on, its course or destination has to be ascertained. Most probably it went up the Towy to *Ystrad Fflur*, or Yr Hen Fonachlog, and joined the Llanio and Cwm Ystwyth road near Ystrad Meurig. Another conjecture is that it crossed to a place called Carn Gron, and went thence to the Llanio and Cwm Ystwyth road along the "*Cwys Ychen Banog*," about two miles in length. If such was the case the mystery as to the purpose and construction of the *Cwys* would be satisfactorily solved.

The sixth road from Llandovery is that partially

described in Gibson's *Additions to Camden's Britannia* as a causeway leading to "Llan Brân." Its course from the station is almost identical with the present turnpike road along the vale of the Brân opposite *Ystrad Walter* to Neuadd Fach, thence straight onwards by Cefn Pâl, Cefn, and Penrhiw to Cefn Llwydlo Fach (previously mentioned), thence to *Sarn y Cyrtau*, probably the causeway of the cohorts, thence near Gelli Creigion, Caer Du, and Cefn Llanddewi, by Aberdulais, where it crossed the Irvon, thence by Glan Camddwr and Dôl y Gaer to Caerau, where there is a circular mound 240 feet in circumference and 18 feet high, supposed to have been the site either of an ancient British or Roman fortress; but as there are neither any remains of the walls nor of the fosse it is impossible to ascertain its exact origin; no Roman coins, nor any antiquities of that people have ever been discovered there; but from its situation it is not unlikely to have been the site of a watch tower on the Roman road. The course of the road from Caerau onwards to the river Wye has not been well determined; whether it went by *Simddle Lwyd* to Troedrhiwdalar and thence by Erw Beudy, Afallen Wherw, and *Porth Lwyd* to *Ystrad*, and crossing the Wye proceeded along the present straight road over Rhos Llanyre to the station at *Castell Collen* or Cwm; or whether it went from the above *Simddle Lwyd* by *Ty'n y Coed* and *Dol Llwyd* to *Pencarhelem*, crossing the Wye, thence by Penminea, Rhos Goch, Rhewl, across Llandrindod Common, and by Norton Terrace, through the garden of Dr. Bowen Davies at Ithon Terrace, where it was recently found, thence by Llanerch and crossing the Ithon near Cae Bach reached *Castell Collen* station, and thence up by Llanddewi *Ystrad Enni* to Caersws, and on to Chester.

Sir Richard Hoare says—"From Llanfair ar y Bryn was probably a road of communication with *Magna* or *Kenchester*." If this was the case it would have branched off from the Llandovery road to *Castell Collen*, somewhere in the vicinity of Builth. The Rev.

Jonathan Williams in his *History of Radnorshire* makes out a route *via* Builth from Castell Collen to Kenchester, which would answer the purpose rather better as a line from Llandovery to the latter city. He states :

“This branch, commencing at Llechryd, passed by Llanelwedd and proceeded in a straight line to Colwyn Castle; leaving Glasgwm Church a little to the left, it passed on in a line parallel to the river Arrow till it came to Newchurch, it then ascended Brilley Hill, by a place called *Gwyrfyl Fach ar Rhewl*, that is, ‘the watch tower on the road’; and, having crossed that eminence with a gentle and easy sweep it proceeded in as straight a direction as possible through Bolingham, Elsdun, Lyonsdale, Noke, Milton, &c., to Mortimer’s Cross, where it formed a junction with the two roads that came from North and South Wales. This course is rather circuitous, but it has the recommendation of avoiding the impassable hills which impede the route pointed out by Sir Richard Hoare” (that of a straight line from Castell Collen to Kenchester).

Whether there are any vestiges of a line of Roman road as described by Mr. Williams, or that surmised by Sir Richard Hoare, remains yet to be ascertained. But from a knowledge of the locality I infer that the Romans were not deterred by such obstacles as “impassable hills”, which do not exist between the two places. If the road from Builth *viâ* Castell Colwyn and Glasgwm can be proved as a fact, it must have been made chiefly for the purpose of communication between the city of *Magna Castra* and the town of *Loventium*.¹

The occupation of this country, and the formation of camps and stations by the Romans, were not accomplished without hard struggles by the Britons to preserve their hearths and homes from the ruthless invaders; the evidences of which are still to be seen in the

¹ The recurrence of the words *Stone Street* as the names of Roman roads in England, would justify the assumption that the *Stone Street* in Llandovery received its name from the circumstance of its being the thoroughfare from the Roman station to the centre of the town.

numerous British camps not far from those of the Romans, and along the roads from one Roman station to another.

Tacitus, in his *Annals*, book 12, states that after the defeat of Caractacus "a camp had been formed in the country of the Silures, and a chain of forts was to be erected. The Britons in a body surrounded the officer who commanded the legionary cohorts, and if succours had not arrived in time from the neighbouring garrisons, the whole corps had been cut to pieces. The prefect of the camp with eight centurions and the bravest of the soldiers was killed on the spot. A foraging party and the detachment sent out to support them were soon after attacked and put to the rout." Such was the determined spirit of the Britons, that when overpowered in the open field when opposed to the legions, they persisted in a most harassing and destructive guerilla warfare. "They met in sudden encounters as chance directed or valour prompted, in the fens, in the woods, and in the narrow defiles; the men on some occasions led on by their chiefs, and frequently without their knowledge, as resentment or the love of booty happened to incite their fury."

The British remains of the above description, near Llandovery, are the following :

YNYS Y BORDAU.

About a mile and a half eastward from Llandovery is a circular camp or *cadlys*, 200 feet in diameter with a rampart, deep fosse, and an outer circle 24 feet wide. The interior is flat. An opening through the rampart on the east side, and a corresponding one on the west, permitted a road to pass through the circle. From its position, being surrounded on three sides by adjacent high ground, it would not be well adapted for defence. Probably it was a *Bord Gron* for amphitheatrical purposes, like the "Plan au Guare" near St. Pirans, Cornwall, which it resembles in shape, but is 65 feet larger in diameter. How far the name of *Ynys y Bordau*

may have reference to the circle is a subject for conjecture. This place is visible from Llandingad Church and Llandovery old Castle, but not from the Roman station, the hill of the Crug interposing.

The next in contiguity to the Roman station is

PEN Y GAER.

An old circular British camp, in the hamlet of Fforest, about three miles north by east from Llandovery, of considerable dimensions, occupying the crown of a hill commanding most extensive views of the surrounding country, and especially of the Roman roads to Ystrad Ffin and to Chester, but not visible from the Roman station. The outer lines of its earthen rampart were in excellent preservation and well defined until about 1833, when the late Mr. Thomas Bishop, proprietor of the farm, in carrying out his plan of levelling every slight inequality of surface on his grounds, destroyed the ramparts of the camp, so that in a few years the only trace of its existence will be merely in the name of *Pen y Gaer*.

There is a spring of water on the above land not far from the Gaer, called *Ffynnon yr Army*, near which may be found charcoal and other traces of a bivouac. A quern was also found there, and is in the possession of Mr. W. Bonnell Bishop, of Brecon.

DINAS BACH.

To the north of Llandovery, five miles distant, is a British camp of the above name, about half a mile from *Sarn Ddu*. Its size, as may be inferred from its name, is not large; it is situated on the summit of an eminence not far from the present road from Llandovery to Nant y Mwyn and Ystrad Ffin.

About two miles further up the vale of Towy there is another camp, called

DINAS.

Occupying the crown of an isolated hill above the river Towy, nearly opposite Nant y Mwyn, and from which *Sarn Ddu* is visible. The dimensions of this fortress are

about 200 feet by 100 feet, of an irregular oval form to suit the shape of the top of the hill.

Still higher up the Towy there is another natural

DINAS,

On the summit of the conical hill so well known, by having in one of its sides the celebrated Tom Shôn Catti's Cave. This Dinas did not require much art to strengthen its position, and could command any Roman road at Ystrad Ffin, as it towers above the lovely and highly picturesque valley in which Ystrad Ffin and its episcopal Capel Peulin lie embosomed.

TREBANNAU.

Close to the Roman road from Llandovery to Caio and Llanio, and distant about four miles and a half from the former, is a British encampment, on the farm of Berrisbrook or Pencarreg Wen; commanding the pass of Bwlch Trebannau, through which the Roman road passed, and also the branch road by Pentref Cwn and Gilwen. This camp or *Tref* consists of a large oval circle of loose stones, which rampart is much flattened and has several heaps of stone inside its area. To the east of the camp there is a remarkable trench reaching across the hill.

BUARTH DDU.

A circular entrenchment, situate six miles east by north from Llandovery, on the road to Llandilo'r Fân, and less than three miles from the Roman road on Llwydlo Fach, seems to have guarded the pass of Bwlch y Groes, which gives its name to that part of the Eppynt range of mountains. Its earthen rampart is tolerably perfect.

CEFN Y GAER.

This is another oval camp in the parish of Llansadwrn, about four miles and a half from Llandovery, half a mile west of Croes y Ceiliog, and still less distant from the Roman road to Carmarthen. At this place various remains of rusty armour and instruments of war have been found.

With the foregoing Roman and British probably coeval, if not anterior remains, I must close this paper; and if I have successfully endeavoured to prove the geographical position of Loventium, and to describe the Roman roads of the centre of South Wales, I shall be satisfied in having thereby contributed some little towards the formation of a "Cambria Romana." It may, however, be objected by some that the latitudes and longitudes given by Ptolemy are not always to be depended upon for accuracy; this I freely admit. But it must be remembered at the same time that there cannot be much error in the relative positions of two towns not 30 miles distant from each other, as given by Ptolemy, and if his evidence is rejected on that score, the very existence of Loventium must with equal reason be denied, as both its *existence and geographical position rest upon his sole authority*. For the account of Britain attributed to Richard of Cirencester has been by general consent rejected as an ingenious forgery, and all that has been written on the faith of its statements will have to be re-considered, although some stations given therein and not mentioned by Antoninus or Ptolemy, have been found to confirm its accuracy, or rather the shrewdness of the guesses of its fabricator.

In concluding I must be allowed to apply the words of Sir Richard Hoare to my own case:—"The account is by no means so perfect or satisfactory as I could wish; but with all its imperfections I submit it to the public, hoping that it may induce some intelligent Cambrians to fill up what deserves the name only of a mere outline of an interesting design."

WILLIAM REES.

Tonn, Llandoverly: Nov. 29, 1872.

[* * We trust Mr. Rees may be induced to extend his researches into other parts of the Principality, as, from the foregoing paper, we may safely infer that, during his long experience in such matters, he must have stored up much valuable information which cannot but prove of essential service towards forming a complete *Cambria Romana*.—Ed. Arch. Camb.]

STUDIES IN CYMRIC PHILOLOGY.

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NO. II.

SINCE writing my former paper under the above title, I have had opportunity to use Skene's *Four Ancient Books of Wales*, the latest edition of the oldest extant MSS. of the old Welsh poets, to wit: the *Black Book of Carmarthen* (*Carm.*), referred to the twelfth century; the *Book of Aneurin* (*B. An.*), referred to the thirteenth; the *Book of Taliesin* (*B. Tal.*), referred to the beginning of the fourteenth; and the poetical part of the *Red Book of Hergest* (*Herg.*), "compiled at different times in the fourteenth and fifteenth centuries." These texts, though disfigured in the edition by numerous errors of typography, in general show less corruption of original forms than the Myvyrian texts, which are, in many cases, printed from later transcripts.

The above MSS. contain a few poems belonging to the early middle period (say the twelfth and thirteenth centuries), and a few also which, from internal evidence, may be adjudged to the almost blank eleventh century, the era of transition from old to middle Welsh. But the greater part are undoubtedly of old Welsh origin: indeed, there are strong reasons, in some aspects ably presented by Skene, for believing that some of those associated with the names of Aneurin, Taliesin, and Llywarch Hen, are really based on originals of the sixth and seventh centuries. The translations in Skene, prepared by the Rev. D. Silvan Evans and the Rev. R. Williams, add much that is important to our knowledge

of these venerable remains. Yet they are avowedly tentative and conjectural in many parts: nor, indeed, in the present stage of the study of early Welsh, is it possible that it should be otherwise. It would be unjust to the learned translators to take their rendering of every passage as the expression of their final judgment of its meaning. The elucidation of these ancient and obscure texts (a work which they and others have so ably begun), it will require the best efforts of a whole generation of scholars to complete.

In the extracts that follow I preserve the spelling of the editions; but freely deviate from them in punctuation and the use of capital letters, and sometimes also in the separation of words and the division of verse into lines.

XI. That species of initial-change which consists in the "provection of the mediæ" has been pointed out by Zeuss and others in Armoric and Cornish, but not in Welsh; yet in the oldest Welsh documents we may observe many instances of it. It takes place after strong consonants, notably *s* and *th*, ending the preceding words. It is, therefore, due to the assimilating tendency. Thus, in the *Black Book of Carmarthen* (51):

Neus tuc Manauid
Eis tull o Trywruid?

Did not Manawydd bring
Perforated shields from Tribroït?

Here *tuc* is a mutation of *duc*, brought. Other examples in the *Black Book* are, *ys t̃ruc* (21) for *ys druc*, "est malum," and *ac nis tirmycco* (36) for *ac nis dirmycco*, "neque eum despiciat."

So also in the oldest copy of the Laws: *peth peccan* (120, bis) for *peth beccan*, a small matter; *guedy es tadkano* (148) for *guedy es dadkano*, after he shall have stated them; *kyfreith penfic march* (266), the law of borrowing a horse; *penfic* being a mutation of *benfic* (beneficium), modern *benthyg*, a loan; etc.

Codex B of Brut Gruffudd ab Arthur has, repeat-

edly, *pop plwydyn* (*Myr.*, ii, 186, 304, 309) for *pop blwydyn*, every year.

The provection sometimes continues to take place after the infecting consonant has been dropped or depressed: thus, *o keill*, if he can (*Leg. A.*, 28, 156), where *o* is for *os*, and *keill* for *geill*; *ked kouenho*, though he ask (*ib.*, 46), *ked* being for *ket*, and *kouenho* for *gouenho*. The same fact is seen in Armoric, e. g., *ho preur*, your brother; *ho* being for *hoc'h*, and *preur* for *breur*.

In later Welsh this mutation disappears, except in a few compounds, e. g., *attychwel*, return, from *at*, modern *aul*, and *dychwel*.

Among the lately discovered glosses to Martianus Capella, an edition of which has appeared with the learned annotations of Whitley Stokes,¹ is *orcucetic cors*, "ex papyro textili." I think *cucetic* is, by provection after a strongly uttered *r*, for *guëctic*, woven. Compare *or Kocled* for *or Gocled* (from the North), in the Venedotian Laws (104).

In *Prydain* (Britannia) I suspect the provection of the initial was originally owing to the habitual use of the word *ynys* before it: thus, throughout the Triads, *ynys Prydein* and *ynys Prydain*, the Isle of Britain.

XII. Zeuss overlooks the Welsh plural-ending *-awr*, *-iawr*, with which we may compare the Armoric *-ier*. Plural substantives in *-awr* are frequent in the old Welsh poets; nor are they very rare in the poets of the twelfth and thirteenth centuries. As primitive *ā* passed into Welsh *au* and Armoric *e*, we may infer *-ār* as the earlier form. This view is corroborated by the rhymes in the Gododin, of which the following stanza contains five of the most common plurals of this form (*B. An.*, 73):

Gwyr a aeth Gatraeth yg cat yg gawr,
 Nerth meirch a gwrymseirch ac ysgwydawr;
 Peleidyrr ar gychwyn a llym waewawr
 A llurugeu clauer a chledyuawr.
 Ragorei, tyllei trwy vydinawr,

¹ See, *ante*, pp. 1-21.

Kwydei bym pynwnt rac y lavnawr—
 Runawn Hir—ef rodei eur e allawr .
 A chet a choelwein kein y gerdawr.

Men went to Catraeth arrayed and shouting,
 A force of horses and brown trappings and shields ;
 Shafts advancing, and keen lances,
 And shining coats of mail, and swords.
 He excelled, he penetrated through armies ;
 Five battalions fell before his blades,—
 Rhuvon the Tall. He was wont to give gold to the altar,
 And treasure and precious stones to the minstrel.

Deprived of initial inflection, the plurals referred to are as follows : *ysgwydawr*, shields, from *ysgwyd*, “scutum”; *gwaewawr*, spears, from *gwaew*; *cledynawr* (Armoric *klezeier*), swords, from *cledyv*, modern *cleddyf*, Irish *elaideamh*; *bydinawr*, armies, from *bydin*, modern *byddin*, old Welsh *bodin*; *llarnawr*, blades, from *llarn*, modern *llafn*, “lamina.”

Allawr, rhyming with these plurals, represents an older *altār*, Latin “altare.” *Cerdlawr*, modern *cerddor*, is not a plural but a derivative in *-ār* (Armoric *-er*, Irish *-air*, Latin *-ārius*, Z. 781, 829), signifying a minstrel, from *eerd*, i. e., *eerdd*, song; so *telynawr*, harper, from *telyn*, harp; *drysauwr*, a doorkeeper, from *drws*, door; etc. This class of derivatives, which are numerous, form their plurals in *-orion*: thus, *cerddorion*, minstrels.

Plurals in *-awr* are unmistakably indicated by the associated words in such expressions as *yt lethrynt lafnawr* (*B. Tal.*, 154), blades glanced; *gwaywawr ebrifet* (*ib.*, 172), spears without number; *lleithrion eu pluawr* (*Gwalchmai, Myv.*, i, 193), glossy are their plumes.

As examples of the plural in *-awr* in early middle Welsh, I take the following from *Cynddelw*: *llafnawr*, blades (*Myv.*, i, 214), *bydinawr*, armies; *aessawr*, targets; *preidyawr*, “*prædæ*” (*ib.*, 243). That plurals of this form disappeared in later Welsh was owing, doubtless, to a natural tendency to choose forms not admitting of more than one meaning.

The form *-iawr* occurs a few times, as in the above *preidyawr*, and in *cadyawr*, conflicts (*B. An.*, 82).

I had proposed to compare *-awr* with the Teutonic *-er*. Professor Hadley, of Yale College, to whose learning and genius I have often been indebted for aid in these studies, suggests that, as the Teutonic *-er* originally belonged to the stem, and became a distinctive mark of the plural only by being dropped in the singular, so the Welsh *-awr* probably had a similar history, though, on account of the long quantity of the latter, indicating as it does a primitive *-ār*, it would be unsafe to assume its identity with the Teutonic *-er*; that more probably it should be compared with the Latin *-āris*, or with *-ar*, gen. *-āris*, as in "calcar," "laquear," etc.

XIII. In the old Welsh poets I find a termination of the second singular, present indicative active, which does not appear to have been noticed in Zeuss or elsewhere. It is usually written *-yd*, and always rhymes with words which, in middle and modern Welsh, end with the *dd* sound; hence, in old Welsh, it must have been *-id*, not *-it*. Verbs with this ending have been translated variously, but by no author consistently, and scarcely ever correctly. I think the following examples will, after a careful view, be considered decisive as to its true meaning.

One of the Urien poems, attributed to Taliesin (*B. Tal.* 184), begins thus :

Uryen yr echwyd,
Haelaf dyn bedyd,
Lliaws a rodyd
Y dynyon eluyd.
Maf y kynnullyd
Yt wesceryd.
Llawen beird bedyd
Tra vo dy uchyd.

Urien of the plain,
Most generous of Christians,
Much dost thou give
To the men of earth.
As thou gatherest

Thou dost scatter.
 Joyful are Christian bards
 While thy life lasts.

The words *dy uwchyd*, thy life, in the last line, show that the passage is an address, and that the verbs ending in *-yd* are in the second person.

Again, in the *Book of Taliesin* (145):

A wdost ti peth wyt
 Pan vych yn kysewyt?
 Ae corff' ae eneit
 Ae argel canhwyt?
 Eilewyd kelyud
 Pyr nam dywedyd?

Restore the rhyme of the second couplet by reading *canheit*, luminary (modern *canaid*), then translate:

Knowest thou what thou art
 When thou art sleeping?
 A body or a soul
 Or a hidden light?
 Skilful minstrel,
 Why dost thou not tell me?

The following is from a religious poem in the *Book of Taliesin* (180):

Ti a nodyd
 A ry-geryd
 O pop karchar.

Thou dost help
 Whom thou lovest
 Out of every prison.

The *Red Book of Ihergest* contains the dialogue entitled *Cyvoesi* (Ages), between Myrddin and his sister. Gwenddydd says to Myrddin (231):

Llallawc, kan am hatebyd,
 Myrddin nab Morvryn geluyd,
 Truan a chwedyl a dywedyd.

My twin brother, when thou dost answer me,
 Skilful Myrddin son of Morvyn,
 Woful is the tale which thou dost tell.

Note that *truan a chwedyl* is archaic for *truan o chwedyl*.

In a dialogue found in the *Black Book of Carmarthen* (56), where, it should be observed, the *dd* sound is represented by *t*, Ugnach says to Taliesin :

Y tebic y gur deduit,
Ba hid ei dy a phan doit?

Thou that seemest a prudent man,
Whither goest thou and whence dost thou come?

I submit whether after a comparative study of these passages, which together exhibit nine examples of verbs ending in *-ydl*, it is possible to avoid the conclusion that this termination marks the second person singular, of the present indicative active. It corresponds regularly to the Cornish *-yth*, *-eth*, and the Armoric *-ez*, which belong to the same place.

There are many other examples of *-ydl* scattered through the old Welsh poems, and some poems whose old Welsh origin has been questioned; but in place of it we also find *-i*, as in Irish and in later Welsh. In the unquestioned productions of the twelfth and later centuries, I find no example of *-ydl*. The proverb *Gwell nag nac addaw ni wneydd*, better a refusal than a promise which thou dost not perform, I regard as old, though it comes to us in late orthography (*Myv.*, i, 174).

We cannot account for *-ydl* by supposing the pronoun *ti*, thou (Irish *tu*), to have been suffixed, without admitting that this is a very old formation, that in fact the *t* was already depressed to *d* in old Welsh. This, as before stated, is proved by the words with which the termination rhymes. Thus, in the above extracts it rhymes with *deduit*, i. e. *dedwydd*, prudent, a compound which contains the root *gwydd*, Irish *fiadh*, indicating a primitive *vid*; also with *celuid*, i. e. *celfydd*, skilful, old Welsh *celmed* (Eutyech.); also with *chuyd*, later *elfydd*, world, old Welsh *elbid* (Juv.); also with *bedyd*, modern *bedydd*, baptism, old Welsh *betid* (Juv.); etc.

XIV. The Irish *-id* of the third singular, present indicative active, is not used in "subjoined" verbs, that is,

in verbs following certain particles, among which are the negatives *ni* and *na*, and the verbal *ro* (Z. 425). This idiom obtains also in Welsh. The termination *-it* or *-id* of the same place, as I have elsewhere shown, occurs often in the old Welsh remains; but I have found it only in "absolute" verbs. The fact will be best illustrated by examples where the same verb occurs both as absolute and as subjoined, in the same passage. The following is from Llywarch Hen (*Herg.* 289): *percid y rycheu, ny phara ae goreu*, the trenches remain, they who made them remain not. Among the ancient proverbs interspersed through the alphabetical collection in the *Myryrian*, I find the following: *trengid golud, ni threing molud* (iii, 177), riches perish, glory perishes not; *tricid gwr wrth ei barch, ni thrig wrth ei gyfarwys* (ib.), a man starves on honour, he does not starve on bounty; *tyrid maban, ni thyv ei gadachan* (ib.), the child grows, its clout grows not; *chwarcid mab noeth, ni chvery mab newynawg* (ib. 152), a naked youth plays, a hungry youth plays not. So again in the Gosymdaith (Viaticum) of Llevoed Wynebglawr, a versified collection of old Welsh aphorisms (*Herg.* 307):

Ny nawt eing llyfyrder rac lleith;
Enghit glew oe gyfarweith.

Not usually does cowardice escape destruction;
The brave escapes from his conflict.

I do not recognize an exception in the *nyt echwenit clot kelwyd* of the Gosymdaith (*Herg.* 305). I know of no verb that will explain *echwenit* unless it be *achwanegu*, to increase. The true reading, I think, is *nyt echwenic clot kelwyd*, falsehood does not advance fame. Theumlauts here postulated are regular. There is a similar example in the *Black Book* (5), *ny dichuenic but pedi*, begging does not promote gain. Here we have a compound *dychwanegu*.

xv. Dr. Davies and other Welsh grammarians very properly give *-a* as a frequent termination of the third singular, present and future indicative active: compare the Irish *-a* of the subjoined indicative. Zeuss or his

editor seems to consider this *-a*, in middle Welsh examples, as a part of the stem, as if all the verbs thus ending were derivative verbs in *-äu* (old Welsh *-agu*, modern *-au*, denominative and causative), which preserve the *a* in conjugation.

It is certain that in middle as well as in modern Welsh *-a* is often used as a termination; and in derivative verbs in *-äu* it is accordingly often added to the *a* of the stem, giving *-äa*, or *-aha*, or *-hüa*. Thus, in an early-middle translation of Geoffrey's Prophecy of Merlin (*Myr.*, ii, 261-7), *arwydäa*, "significat," *adurnocäa*, "adornabit," *atnewydaa*, "renovabit," *grymhäa*, "vigebit," etc. In modern Welsh, *-äa* has become *-ä*; and in consequence of this synæresis the accent is thrown on the last syllable.

Examples abound also in verbs other than those in *-äu*: thus (ib.) *doluria*, "dolebit," from *doluriaw*; *palla*, "peribit," from *pallu*; *cheta*, "convolabit," from *chetec*; *cerda*, "procedet," from *cerdet*; etc.

The following examples, among others, appear in the oldest copy of the Laws: *gada* (§6), denies, from *gadu* (ib.); *palla* (162), fails; *gnäa* (114), does; *truhäa* (ii, 4), has compassion.

The following are from one of the poems of Cynddelw (*Myr.*, i, 250-1): *puylla*, considers; *treidia*, penetrates; *bryssya*, hastens; *atreilya*, decays. The *i* or *y* before *-a* in the three last examples is foreign to verbs in *-äu*, that is to say, there are no verbs in *-iäu*. The infinitives are, *puyllaw*, *treiddiaw*, *brysiaw*, and *adfeiliaw*.

In the old Welsh poems, as they come to us, *-a* as a termination is infrequent but not unknown; thus in Llywarch Hen (*Herg.* 287, bis), *yd äa*, goes. We cannot here regard the first *a* as the verbal particle, for it is not used after the particle *yd*.

xvi. In modern Welsh, the present subjunctive (and optative) terminations are *-of*, *-ot* or *-ych*, *-o*, *-om*, *-och*, *-ont*. I think it may be shown that the *o* in these terminations represents an old Welsh *oi*. In the earliest Welsh MSS., instead of *o* we often find *oe* and *wy* and

sometimes even *oy*, all of which point to an earlier *oi*: compare *loinou*, gl. "frutices," later, *llwynau*; *gloiu*, gl. "liquidum," later, *gloyw* and *gloew*; etc.

The first singular *-wyf* for *-of* is not yet obsolete; in middle Welsh it was the usual form. The Venedotian Laws furnish one example of *-oef* in *a talloef* (120), "quod reddam."

The anomalous *-ych* of the second singular prevails in middle Welsh; it is found in one old Welsh gloss, *anhiic guell*, "aue," later, *henpych guell* and *henffych guell*, "mayst thou fare better." This is undoubtedly a pronominal ending equivalent to *-yth*. The latter occurs once in the place of *-ych* in the *Book of Taliesin* (116): *ry-prynhom ni an llocyth tydi rab Meir*, may we gain thy protection (lit. that thou protect us) O Son of Mary. I find a comparatively recent example in Huw Llwyd of Cynfal (*Cymru Fu*, 352), who speaks of conscience as one *nac a ofnith moi gefnu*, whose desertion thou wilt not fear. In the Laws, *ych law* occurs for *yth law*, to thy hand (ii, 280, bis). So also in Armoric we find *ec'h* for the more usual *ez*, as in *ec'h ez*, "tibi est."

The other second singular form, *-ot*, seems to be modern so far as it appears in books; but it probably came down in some spoken dialect from an old Welsh *-oit*; in fact the form *-wyt* also occurs (Z. 512).

In the early poets the third singular often has *-wy* instead of *-o*, e. g. *guledichwy*, "dominetur" (*Carm.*, 26), *cothry*, i. e. *coddwy*, "lædat" (ib. 39), *digonwy*, "faciat" (*B. Tal.*, 121), *carwy*, amet (*Gwalchmai, Myv.*, i, 193), *rodwy*, "det" (ib. 202), *syllwy*, "videat," *cawwy*, "servet" (*Cynddelw*, ib. 217). The *Black Book* (22) has one example of *-oe*, in *creddoe*, "credat."

For the first plural *-om* we find *-wym* in *bwym*, "simus" (*B. Tal.* 181).

For the second plural *-och* I have observed no other form. From analogy, however, we may suppose this to represent an old Welsh *-oich*.

In the oldest copy of the Laws the third plural *-oent*

is quite as common as *-ont* : thus *kafoent*, "acquirant" (10), *menoent*, "velint" (22), *ranocent*, "dividant" (34), *cuoent*, "bibant" (106), *deuedocent*, "dicant" (152), *kemerhoent*, "capiant" (260), etc. Codex E of the Laws has examples of *-oynt* : thus *deloynt*, "veniant," *elhoynt*, "eant" (i, 192); *llesteyryhoynt*, "impediant" (ib. 170); etc. In the *Book of Taliesin -wynt* is frequent : thus *prynwynt*, "assequantur" (109), *ymgetwynt*, "caveant" (128), *atchwelwynt*, "revertantur," *ceisswynt*, "querant" (129), etc.

It will hardly be questioned that the old Welsh forms in *oi*, thus clearly indicated, were primitive optative forms.

XVII. I think, however, that the present subjunctive in *o* had one other source, or rather that there were certain old forms in *au* (*aw*), used as future indicative, which by the regular change of *au* to *o* early became indistinguishable from the subjunctive forms in *o* (from *oi*), and were lost in them.

I begin with the third plural *-aunt* revealed in the *cuinhaunt*, "deflebit," (scil. "genus hoc,") of the Juvenecus Glosses (*Beitr.*, iv, 404). I find this termination preserved in a few instances. Thus in the *Book of Taliesin* (124) :

Gwaethyl gwyr hyt Gaer Weir gwasgarawt Allmyn;
Gwnahawnt goruoled gwedy gwahyn.

The wrath of men as far as Caer Weir will scatter the Allmyn; they will make rejoicing after exhaustion.

Again (ib. 212-3), *pebyllyawnt ar Tren a Tharanhon*, they will encamp on the Tren and the Taranhon; *gwerin byt yn wir bydawnt lawen*, the populace of the earth truly will be happy; etc.

As *-aunt* passed into *-ont* its indicative use did not at once cease; thus we find in the *Black Book* (27) :

Gwtil a Brithon a Romani
A vvnahont dyhet a divysci.

Gwyddyl and Britons and Romans
Will create discord and confusion.

A third singular *-au* is also established by a few examples. Thus in the *Book of Taliesin* (150) :

Ac Owein Mon Maelgynuig denawt
A wnaw Peithwyr gorweidawe.

And Owain of Mona, of Malgonian custom,
Will lay the Piets prostrate.

Here *gunaw* is for *gunäaw*, just as *gunant* is for *gunäant*.

In a versified collection of proverbs in the *Black Book* (5) is the following: *nid chalath as traetha ny chaffäwae hamhero*, he who does not relate a thing too amply will not find those that will contradict him.

Meilyr ab Gwalchmai, who composed religious poems late in the twelfth and early in the thirteenth century, has the following (*Myv.*, i, 332):

Ar Daw adef y nef ny llef llwyprawd
Yny edrinaw nry rac y Drindawd
Y erchi ym ri rwyf,

Toward God's abode, toward Heaven my cry will proceed,
Until it ascend on high before the Trinity
To ask my sovereign King,

This example, however, and the two next are not decisive as to the mood, the connexions being such as to admit of either the indicative or the subjunctive.

In Codex B of Brut Gruffudd ab Arthur (*Myv.*, ii, 305) is the following: *a pry bynac a damweinau idaw yr ageu honno*, and to whomever that death shall happen. . . .

In a reputed prophecy of Heinin Fardd addressed to Maelgwn Gwynedd (*Myv.*, i, 553), the language of which, however, is middle Welsh, is the following line: *mi anfonaf wledd or sygnedd i'r neb ai haeddaw*, I will send a feast from the constellations to any one who shall deserve it.

As *-aw* passed into *-o* its indicative use did not at once cease. Thus in a poem on the Day of Judgment, in the *Book of Taliesin* (121):

Pryt pan dyffo
Efae gwahano.

When he shall come
He will separate them.

In the predictive poem entitled *Daronwy* (ib. 148):

Dydenho kynrein
O amtir Rufein.

There will come chieftains
From the vicinity of Rome.

XVIII. Of the third singular *-awt*, we have already seen two examples, *gwsgarawt* and *llwyprawd*, in the extracts of the last article. Mr. Silvan Evans was the first to point this out as a future-ending (Skene, ii, 424). It is not "*-awd*, *-awdd*," however, but *-awt*, *-awd*, as we may see wherever it is a rhyming syllable, as in the above *llwyprawd*. In the old Welsh poetry it occurs often. It also occurs a few times in early-middle productions. Thus in Codex B of Brut Gruffudd ab Arthur the clause "et Gallicanos possidebit saltus," of Geoffrey's original, is rendered *a gwladodw Freinc a uedhawt* (*Myr.*, ii, 262). The Mabinogi of Killwch and Olwen (*Mab.*, ii, 201, 202) contains three examples: *bydhawt*, it will be, *methawd*, it will fail, *ymchoelawd*, it will turn. Ebel seems to regard the two last as used optatively (Z. 1097). Lady Charlotte Guest, adopting the sense naturally suggested by the context, translates them as future indicative.

I think this termination is not distinctively future, however, but another case of what in Welsh is a general fact, the use of the present to supply the place of a future. If so, we have in *-awt*, and probably also in *-awnt*, a remnant of the *ā*-conjugation. This view is favoured by the *crihot*, "vibrat", of the Luxemburg Glosses, which have *o* for *au* in final syllables. It is favoured also by a few examples in poetry, where the present tense would naturally be understood, as in the following proverb of the Gosymdaith (*Iverg.*, 307): *gwisgawt coet kein gowyll*, the wood wears a fair hood.

XIX. The common middle Welsh conjugation of the perfect active indicative is *-eis*, *-eist*, *-awd(d)*, *-asom*, *-asarch*, *-asant*. The third singular, however, had besides *-awd(d)*, the endings *-wys*, *-as*, *-es*, and *-is*. To these I must add *-essit*, *-yssit*, *-sit*, of which there are evident examples in the early poetry, though they have

generally been confounded by translators with the similar terminations of the pluperfect passive impersonal.

The Gododin (*B. An.*, 71), in recounting the deeds of one of its heroes, says : *seinnyessyt e gledyf ym penn mameu*, his sword resounded in the head of mothers (that is, he killed the sons).

The following is from a religious poem in the *Book of Taliesin* (181):

Prif teyrnas a duc Ionas o perued kyt;
Kiwdawt Ninieuen bu gwr llawen pregethyssit.

The Chief of Sovereignty brought Jonah from the belly of
the whale;

To the city of Nineveh it was a joyful man that preached.

Kiwdawt is Latin "civitāt-"; *kyt* is Latin "cetus."

The translators in Skene recognise the perfect active in the above examples. Why not also in the following? *Kewssit da nyr gaho drue* (*B. Tal.*, 148), he has found good who does not find evil. This aphorism, in a later form, appears in the Myvyrian collection (iii, 150): *cavas dda ni charas ddrwg*, he has found good who has not found evil.

The next is from Cynddelw (*Myv.* i, 224):

Llary Einnyawn lluchdawn llochessid
Veirtyon—vab kynon clod venwyd.

Gentle Einnyawn, lavish of gifts, protected
The bards—the son of Cynon, the glory of wit.

The next is from Meilyr ab Gwalchmai (*Myv.*, i, 324):

Delyessid Yeuan yeuange deduyt
Diheu uab Duu nef yn dufyr echuyt.

John the young, the wise, held
The true Son of God in the water of the plain.

From the same (ib.): *prynessid mab Duu mad gerennhyt*, the Son of God purchased a blessed friendship.

In Brut Gruffudd ab Arthur (*Myv.*, ii, 249) there is an example of *-assit*: *ar gwenwyn hwnnw trwy lawer o amser ac llygrassyd*, and that poison [the Pelagian heresy] for a long time corrupted them. Geoffrey's original here has the pluperfect: "cujus venenum ipsos multis diebus affecerat." But the translation in the

Brut is free. The rest of the above examples, either on the face of them, or in view of the connexions in which they occur, are decisive, and indicate the perfect.

May we not compare here the *-sit* of Latin perfects in *si*?

xx. The Welsh perfect passive forms in *-at* and *-et* are doubtless perfect participles which passed into finite verbs by the habitual omission of the auxiliary,—the place of the participle being in the meantime supplied by the verbal adjective in *-etic*, with which Ebel compares Latin “*dediticius*,” “*facticus*,” “*suppositicius*,” etc. These changes must have taken place at a very early period; yet I find a few middle-Welsh examples where the participle, in composition with the auxiliary *oedd*, was, retains its proper meaning. I am not aware that they have been pointed out.

The following are from Brut Gruffudd ab Arthur: *keyssyaw y wlat ry-vanagadoed udunt* (*Myv.*, ii, 103), to seek the country which had been mentioned to them; *pym meyb hagen a anadoed ydaw* (ib., 160), there had been born to him, however, five sons; *a megys y dysc-adoed ydaw, brywaw y pryvet a oruc* (ib., 170), and as it had been taught him, he bruised the insects; *megys yd archadoed* (ib., 286), as it had been commanded.

The following is a stanza of uncertain authorship, printed among the early-middle poems in the *Myvyrian* (i, 254):

Eurwas kyn lleas, yn llysoet enwawe
 Mygedawe magadoet,
 O bob da defnytdoet;
 O bob defnyt deifnyawe oet.

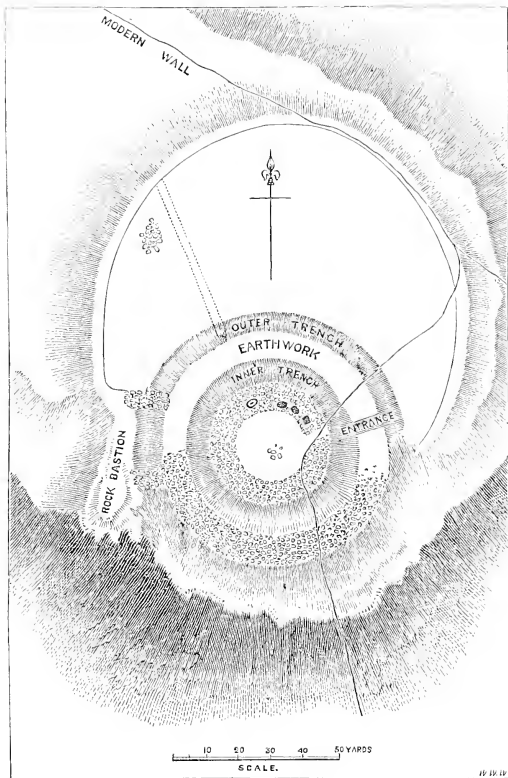
The illustrious youth, before he perished, had been bred in famous and grand courts. Of every good was he composed; in every matter he was skilled.

The verbs here to be noticed are, *managad-oedd*, *ganad-oedd*, *dyscad-oedd*, *archad-oedd*, *magad-oedd*, *defnyddad-oedd*. They are not imperfects, as the similar combinations in Armoric are, e. g., *oa caret*, was loved; but pluperfects, like the Latin “*amatus erat*.”

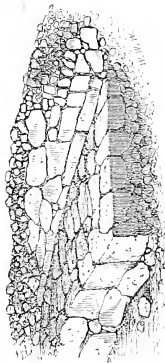
PENTYRCH, CARNARVONSHIRE.

THE ancient fortress that forms the subject of the present notice is situated half a mile to the north-west of the village of Llangybi, in the hundred of Eifionydd, on the summit of an isolated hill named Carn Pentyrch, which commands on the one hand an extensive prospect of the surrounding country, together with nearly the whole of Cardigan Bay and the distant mountains of Merionethshire, whilst in the opposite direction the view is bounded by the lofty peaks of Yr Eifl, Gyrn Goch, and Gyrn Ddu. Tre'r Ceiri bears west-north-west, distant a little less than five miles; and about two and a half miles off to the north, the conical head of Pen y Gaer stands prominently forth. This stronghold still retains its outlines in tolerable preservation, and exhibits on a small scale most of the peculiarities characteristic of this class of remains. I imagine the hill to have taken its name from the shape of the entrenchments by which it is crowned: these, taking the form of the *torch* (pl. *tyrch*) torques, collar or wreath, encircle it as did that ornament the neck of the great and noble among the Britons. "Carn," in Welsh, is a term applied to anything heaped up, more especially mountain tops; thus we have in this same district Carn Madryn, Carn Bodfuan, Carn Guwch, and in the present instance Carn Pentyrch, "The hill with torqued summit."

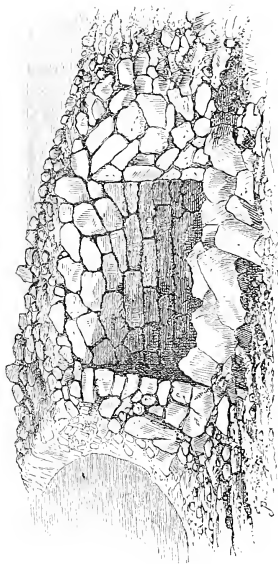
To the south-west, south, and south-east the ground is precipitous, but to the north-west, north, and north-east there is a considerable extent of table-land before the hill begins to decline rapidly; on this latter side the greatest protection was needed, and here accordingly we find the strongest works. As will be seen from the accompanying plan, the remains consist of three lines of defence with intervening trenches on all



PENTTYRCH, CAERNARVONSHIRE.



SECTIONAL VIEW OF PARAPET, NORTH WALL, PENTYRECH.



SQUARED CHAMBER, PENTYRECH.

sides, excepting the south and south-east, where, owing to the steep slope and rocky nature of the ground there are but two without any trench. There is, however, a piece of rock to the west, forming a kind of natural bastion which has been taken advantage of, being united to the second line of defence by a cross wall at two points. The main or inner rampart, in form nearly circular, is composed entirely of stone and encloses an area of 78 feet diameter, on which at present there are no circular or other foundations, unless a few scattered stones near the centre indicate the position of some such structure. It has been much quarried into for material to build a high modern wall that comes up to and passes through the works on the east, but where least injured (*i. e.* to the north) it shows a thickness, at bottom, of about 18 feet. Here too, the parapet, which doubtless was originally carried all round, is most perfect, being 6 feet broad and paved with stones laid flatways; some few also of the facing stones of the inner side of the battlement remain here "in situ" (see engraving). On this same side in the thickness of the wall are seen traces of at least three chambers, one, apparently rectangular, measuring 6 feet by 4 feet and well faced on three sides (see engraving): the others much jumbled up, but probably circular. Some of the inner lower courses of masonry are tolerably perfect up to a height of 3 feet on the south-west. There is to the north-west a portion of the wall raised 10 feet above the level of the interior, having a circular depression at the top; it takes the form of a ruined tower or site of a beacon, although probably it may be merely of modern origin and connected with the ordnance survey.

Outside the stone rampart to the north is a trench 20 feet wide, to which succeeds the second line of defence, here consisting of an earthwork 35 feet wide and from 10 to 12 feet high; then there follows another ditch 16 feet broad, and finally, at a distance of 60 yards, comes the outer protection of all, which has been nearly levelled and has a modern wall built upon it for some

distance. This (probably an earthwork in parts at all events) starting from near the rock bastion takes a large curve outwards, and falls in again with the second line of defence not far from the supposed entrance. There is a remarkable wall, or at least the foundation of one, marked on the plan by dotted lines, running across the part enclosed between the outer and second lines of defence; it is 9 feet broad and consists of two parallel rows of stones set on end, the intervening space having been apparently filled with rubble, an arrangement reminding one forcibly of the style of masonry in use at Dinas Dinorwig near Llanddewiniolen, Carnarvonshire, and at Lligwy and Bwrdd Arthur in Anglesey; it dies off towards its outer extremity, but is carried at the other end right into the ditch, at the bottom of which is a hole. The entrance is difficult to trace, but may I think be made out at a point to the east where the modern wall crosses, the builders of which perhaps took advantage of that depression to the level of the natural soil for securing a firm foundation. Here there are openings through the inner and second lines of defence, in the former of which two or three courses of masonry are visible on the side next to the squared chamber; after passing the outer opening the approach turns somewhat sharply to the south-east, being there bounded on one side by a row of upright stones; from thence a beaten track winds round the hill to its southern side, and so down into the valley towards Llangybi. There is a heap of shattered rock, marked on the plan, close to the remains of the transverse wall before mentioned, and at the distance of a furlong to the north-west, upon somewhat rising ground, there is a much larger pile of rocks named "Maen Llwyd," perhaps surmounted by a cairn and used in connection with the fortress as a look-out or beacon station. Such is this most interesting fortified post, which, whether we regard it as a refuge for the inhabitants of the surrounding lowland district to betake themselves to on the approach of an enemy, or else

as an outpost to Tre'r Ceiri (with which communication by signal would be easy) so as to give warning of the coming foe and check his advance, must have formed an important link in the chain of defensive arrangements for the protection of this part of the country. I may add, that although probably unconnected with Pentyre, there are indications of a paved way between Llangybi and Llanarmon, running nearly north and south. I have had no opportunity of tracing it northwards beyond the former village, but there is a strong presumption of its being met with near the farm of Pentyre Uchaf, and thence by Pensarn in the direction of Hengwm, Bron yr Erw and Tan y Clawdd in the parish of Clynnog.

W. WYNN WILLIAMS.

Bodewryd, Anglesey : Dec. 12, 1872.

ON THE WELSH RECORDS IN THE TIME OF THE BLACK PRINCE.

AFTER the declaration of the unwritten laws and customs of Wales, known as the Laws of Howel Dda, no document throws a greater light on the subject of the laws and customs of Wales than the *Record of Carnarvon*,¹ edited by Sir Henry Ellis, whose able and exhaustive introduction calls the reader's attention to and illustrates everything, which may be gleaned from the volume before him.

The Record itself is transcribed from a MS. of the time of Henry VII, in which the records have been copied without regard to date ; as the date of some can only be inferred from their contents, some little confusion arises in the perusal of them.

With a view to a better arrangement and understanding of the subject, it may be well to give a brief

¹ Record Commission, 1838.

enumeration of the contents of the MS. and to state, where a doubt arises, what is the probable age of each record before any use is made of it.

1. Extent of the counties of Carnarvon and Anglesey made before John de Delves, deputy of Richard Earl of Arundel, Justiciar of North Wales, 26 Edw. III, and a jury of twelve freemen on the examination of each tenant, whether freeman or villein.

2. Statutum Walliæ made at Rhuddlan, 12 Edw. I.

3. Certificate of bailiffs of the city of Hereford (22 Edw. III) to the mayor and bailiffs of the town of Rhuddlan of the liberties of the city of Hereford, which confirms the notion of Mr. Black that the laws and customs of Hereford (as printed in the *Journal* of the British Archæological Society for 1871) were not then in existence.

4. A series of minutes (without date), entered probably from time to time in the records of North Wales, of ordinances in addition to Stat. Walliæ.

5. A short entry of the conviction and forfeiture of the lands and effects of Griffith Says before Richard de Stafford and others at Conway, 44 Edw. III, from which Sir H. Ellis has arrived at the conclusion that the documents which follow are of that date.

6. Records of proceedings before Richard de Stafford and other justices itinerant in North Wales on writs of *quo warranto* at the instance of the Black Prince. Sir H. Ellis says, in reference to these proceedings, "The first of them is dated 44 Edw. III; the rest, taken before the same justices, all appear to belong to the same progress or circuit;" but in a note he entertains a doubt whether they were all taken at the same time, and remarks that Matthew Bishop of Bangor, one of the persons against whom a writ of *quo warranto* was issued, died in 1357, 31 Edw. III. Now, in this case it is clear that the hearing took place before 25 Edw. III; for the claim of the bishop to hold fairs and markets, which was disallowed on the hearing by the same justices, was regranted and confirmed to the bishop, with express

reference to the justices' decision, by letters patent¹ of the Black Prince, 8 Oct., 25 Edward III. Again, in the case of the Prior of Bedd Gelert, the proceedings appear to have been taken seventy-seven years after the date of a grant, which proved to be a forgery, of Llewelyn ab Gruffydd in 1271, so that the hearing must have taken place in 22 Edw. III, 1348. Queen Isabella was also summoned, and she died in 1357; in addition the circuit of Thomas de Aldon and his associates, 8 Edw. III, is referred to in most of the proceedings as the last preceding iter. The view that all the proceedings took place on the same circuit is supported by the fact that in every case, save one, the morrow of the feast of the Holy Trinity is fixed for a trial before a jury at Conway of all disputed matters of fact. Taking this into consideration, and that the Prince's Commission is dated 26 June, 17 Edw. III, the probable date of these proceedings is 22 Edw. III.

7. Record of proceedings for recovery of possession of Ednevet Loyt of lands in the Commot of Dynllaen, held of the king in villenage, before John de la Pole, Justiciar of North Wales, 7 Ric. II.

8. Minutes of petitions of communities and individuals to Edward II, when Prince of Wales, and his council at Kenyngton, 33 Edw. I, and of the answers made to the same, and delivered to the justiciar under the Prince's privy seal. These petitions were presented from time to time, as the successive petitions from Newborough sufficiently show. Sir H. Ellis has unaccountably attributed the date of these petitions to 33 Edw. III, and has added a note, calling attention to the letters patent, 9 Edw. II, "*Pro hominibus North Wallie de consuetudinibus observandis*,"² as containing a reference to similar petitions in the time of Edward I, whereas the reference in those letters patent is obviously to the petitions incorporated in the record of Carnarvon. The title ought to settle the question, as "*Edwardi*"

¹ *Inspeximus* grant of Richard II, Rec. Carn., 254.

² Rymer's *Fœdera* (2nd Ed.), vol. iii, p. 548.

occurs without addition, but the subject matter of the petitions removes all doubt as to their date; for instance, the petition of the burgesses of Newborough for a renewal of their charter, that the name of Rhosfeir might be changed to Newborough, and that they might have the same charter as Rhuddlan, a petition which was granted by the Prince's charter, 3 May, 31 Edw. I.

These are followed by a series of documents which it is for the present purpose unnecessary to enumerate, and in the supplement by an Extent of the greater part of the county of Merioneth, supposed to have been taken 7 Henry V.

The Roll of Fealty and Presentments, 17 Edward III, which is now for the first time printed,¹ might well have preceded the valuable collection in the Record of Carnarvon, as it sets out the Kings' and Princes' letters patent, under which the commissioners acted, and narrates many additional facts. Read alone it is comparatively uninteresting; but when read as part of the proceedings to which it gave rise, it yields much valuable information, and so an account will be given of its contents with illustrations of the subjects, which a perusal of it suggests, with a view to further elucidate the state and condition of the Principality at the time of and after its conquest by the first and greatest Edward.

In 1333 King Edward III created his son Edward, afterwards so celebrated as the Black Prince, Earl of Chester, and granted to him the county of Chester with the castles of Chester, Rhuddlan, and Flint. He was created Prince of Wales in the Parliament 12th of May, 1343, and the grant to him of the Principality was preceded by his investiture with a circlet, ring, and rod.² By letters patent under the great seal, 28th of June, 1343, the king granted to him the principality of Wales, with the lordship, castle, town and county of Carnarvon,

¹ Mr. Wynne of Peniarth, in an early number of the *Arch. Camb.*, published an extract from this Roll relative to Harlech.

² Sir H. Nicolas' *Historic Peerage*.

the lordships, castles, and towns of Conway, Criccieth, Beaumaris, and Harlech, the lordships and counties of Anglesey and Merioneth, the lordship, castle, town and county of Carmarthen, the lordship, castle, and town of Lampader Vawr,¹ the lordship and seneschalcy of Cantref Mawr,² the lordship, castle, and county of Cardigan, the lordships, castles, and towns of Emlyn, Builth, Haverford and Montgomery, and the lordships and lands formerly of Rees ab Meredith,³ including Dynevour and Drosselyn (Dryslwyn), with all their rights and liberties; and by the same letters patent the king deputed William de Emeldon, his clerk, to take possession of the principality and deliver seisin of it to the prince or his attornies. William de Emeldon was also directed to survey the want of repair of the castles, and take an account of the provisions and arms, and to deliver the arms and provisions there found to the persons appointed by the prince. William de Emeldon thereupon seised into the king's hands the Principality.

The prince by letters patent under his privy seal, dated at Kenyngton, 26th June, 17 Edward III., appointed Henry de Ferrers, Richard de Stafford, Piers de Gildesburgh, his treasurer, Richard de la Pole, and Hugh de Berwick, or any two or more of them, of whom H. de Ferrers, or in his default, Richard de Stafford was to be chief, to receive possession of the Principality and to demand and take recompence for him and in his name of all his loyal subjects of the Principality, and to do what else was necessary on his behalf.

Henry de Ferrers died about this time, and so R. de Stafford acted as chief of the commission, with R. de la Pole and Hugh de Berwick.

On their circuit the Bishop of St. Asaph attended at

¹ Llanbadarn Fawr.

² Comprising the commots (in Carmarthenshire) of Cethinog, Elrydh, Ychdryd, and Widigada. (*Myv. Arch.*)

³ Castle of Dynevour and lands of Maynertylan, Mathlaen, Cayo, and Mabelven. See agreement between the King and Rees ab Meredue, 5 Ed. I (vol. ii, p. 81, Rymer).

St. Asaph on the 31st of July, 1343, and took the oath of fealty.

The commissioners next visited Conway, one of the privileged towns of North Wales, of which some account will be presently given, on the 1st of August. There Thomas de Upton took his oath of office as constable of the castle, and then as mayor of the town; the two bailiffs of the town took their oaths of office, and then Matthew, Bishop of Bangor, and the burgesses, one after the other, attended and did their fealty to the Prince.

Inquiry was then made of the burgesses and tenants what aid they would grant for the repair of the castle on the Prince's accession, to which they made answer that King Edward after his conquest of Wales ordained the burgesses to be his garnishers in his town and required nothing more of them, that Edward II and Edward III confirmed what he had done and that on account of the previous wars and contentions in those parts they were so impoverished as to be almost unable to maintain themselves, and so they were then unable to give aid to the Prince. All the arms, provisions, and other things in the castle, being first valued by a jury and enumerated in two indentures, were then delivered by W. de Emeldon to the commissioners, who handed them over to the constable of the castle.

Similar proceedings took place at Beaumaris on the 3rd of August, John de Warwick being constable of the castle and mayor; he also took his oath of office as sheriff of Anglesey. John de Housom, seneschal of Queen Isabella for the commot of Menai, which she held under a grant for her life, took the oath to regard the Prince's¹ interests, and the tenants and others in Anglesey attended and did their fealty to the Prince before the commissioners. Judging from the state of the garrisons kept at the Castles of Conway and Beaumaris, a feeling of security from the chance of any outbreak on the part of the Welsh prevailed, for it appears by the presentments of

¹ "Essendi intendentis Domino Principi."

the juries of those towns that the constable of each castle received yearly as his fee 100 mares for the keeping and garrisoning of the castle, and that it was his duty to keep a chaplain, a watchman, and sixteen men as the garrison, but that the number actually kept at Conway was sometimes ten, at others eight, and at times as low as six, and at Beaumaris the number was from ten to twelve and a watchman. Looking at the ordinance for the safe keeping of the castles in North Wales (2 Edward III)¹ and contrasting the number of men-at-arms, horse and foot, and the number of archers directed to be kept at each castle, a thought occurs that the heavy levy in the preceding year by Richard, Earl of Arundel, the Justiciar, of 498 lancers, of whom Carnarvonshire was to supply 249, for the war in Brittany,² may have drained the county of all the available soldiers and have been another cause of the great reduction in the garrisons.

On the 5th of August the commissioners attended at Carnarvon, where John de Burton, as constable of the Castle and mayor, the two bailiffs, and coroner took their oaths of office, and each burgess attended and did his fealty. Following them, Thomas de Upton, as sheriff for Carnarvonshire, and the several woodwards took the oaths of their offices, and the tenants and others in the county did their fealty.

Next the ceremony of the delivery of a new seal of office by the commissioners to John de Pyrye, as Chamberlain of the Exchequer of Carnarvon, took place in the presence of the Bishop of Bangor and the assembled county. Proclamation was made that the old seal was of no avail, and it was delivered to W. de Emeldon to be deposited in the King's Chancery. The new Chamberlain was then directed to receive the oath of office of the Rhingylls, Raglots, and other ministers, who were accountants to the exchequer at Carnarvon.

To the inquiry what aid they were prepared to give

¹ *Arch. Camb.*, 3rd Series, vol. viii.

² *Rymer*, vol. v, p. 353.

to the Prince, the chief men (magnates) and others of the counties of Carnarvon and Anglesey obtained leave to defer their answer until Michaelmas following.

Robert de Helpston, mason, John de Mere, carpenter and keeper of the engines, the plumber, tiler, armourer and smith (probably the master workmen of each trade employed in the Castle) successively took the oath of office. It appears from the petitions before referred to that in the time of the first Prince of Wales the master of the works at the Castle held his Court, and had jurisdiction in cases of breaches of contract over his workmen.

Next the Bishop of Bangor, the abbots, priors, and clergy were asked what aid they would give, and obtained leave to delay their answer until the next feast of the Nativity of the Virgin at Shrewsbury. Before the proceedings at Carnarvon terminated, a minute was made that John de Burton, the deputy of the Earl of Arundel, Justiciar of North Wales, delivered no rolls or minutes of the Justiciar's office when required so to do.

The commissioners proceeded to Criccieth on the 7th of August and to Harlech on the 9th of August. At these towns they in like manner received the oath of office of the constables of castles and mayors (William de Hopton and Bartholomew de Salle) and others, and the fealty of the burgesses.

At Harlech Howel ab Gronow, as sheriff of Merionethshire, took his oath of office. The Abbot of Cymmer attended and did his fealty, and the non-attendance of the abbots of Strata Marcella and Basingwerk and of Griffith de Glyndwr¹ were recorded. Next the barons, whose names are specified, of Edeyrnion and Abertanaut² with the commonalty of the county attended and did their fealty.

They also obtained leave to adjourn their answer as to an aid until Michaelmas.

¹ Probably grandfather of Owen Glyndwr. See Powell's *Hist. of Wales*, p. 182.

² Abertanat?

Before giving an account of the commissioners' further progress it may be well to mention the special privileges which the towns of North Wales enjoyed. In all his dealings, whether as Prince or King, Edward I appears to have recognized that Wales was not to be won by mere conquest, and could only be permanently united to England by acts of conciliation and clemency. That this was his study and desire is shown by his declaration in the treaty with Llewelyn ab Griffith¹ and his proclamations after his conquest that all who would submit to his allegiance should enjoy the same rights and liberties, and hold their lands subject to the same payments and services as theretofore;² and also by his maintenance of the existing laws of Wales with such additions and corrections as appeared to him and his council necessary after careful consideration.

In the acquisition of North Wales he probably perused and acted on the wise counsels of Giraldus³ to the would-be conqueror of Wales to build castles in fit places in the interior of the country, to clear ways through the woods, and grant privileges to Chester and the towns on and to the west of the Severn; for soon after the conquest he endeavoured to consolidate the footing he had obtained in North Wales, by creating a number of borough towns, adjoining for the most part one of his castles and colonising them with English, on whom he might rely in case of any fresh outbreak.

Carnarvon, Beaumaris, Harlech, Criccieth, Bala, Rhuddlan, and somewhat later Newborough, each received charters of incorporation and additional privileges by subsequent proclamations. The names of the burgesses (17 Edward III) are almost all English.

As a rule a fee farm rent was reserved, but every encouragement was given to the town, and, in the case of Beaumaris, no rent was required to be paid for ten

¹ Rymer, vol. ii, p. 89.

² Preamble *Stat. Wallie.*

³ *Descriptio Cambrie*. "Qualiter gens ista sit expugnanda." (218, 221, 223.)

years after its foundation. The privileges granted by each charter were similar with slight exceptions.

The town was constituted a borough and the townsmen free burgesses. The constable of the adjoining castle was to be the mayor, and the burgesses were to elect yearly from themselves two bailiffs, and present them to the mayor. Each town had a prison for offenders (except in cases of life and death, when the burgesses and others indicted were to be imprisoned in default of bail in the castle). All lands assigned to the borough were to be disforested. No Jews were to dwell within the borough. No sheriff was to enter there by virtue of his office, except in Pleas of the Crown. The borough was constituted a merchant gild with a right to take toll on merchandize entering (hansa), and no one could market there without leave of the burgesses. The villein who stayed and held land in the town and was in the gild, and paid scot and lot for a year and a day, could no longer be claimed by his lord and became a freedman.

Then occur the usual Saxon general words used in grants of that period : "Sok and sak," the holding of a court and cognizance of pleas ; "tol," the right to take toll on things bought and sold ; "Theam," the right to tax their villeins and their progeny ; "Infangene-thef," the right to try and sentence a thief caught in the act within the borough, and in case he did not submit to trial in the borough court, to send him to the next gaol of the Prince, in order that justice might be there done ; and other words, which carried an exemption from toll, taxes, works and services in England and elsewhere. Other privileges granted to the burgesses were freedom from arrest of person and seizure of goods within the principality, unless they were sureties or debtors, from loss of their goods by their servants' fault ; the right of successors to the goods of their deceased relative, testate or intestate ; freedom from conviction of an offence by any other than a jury of burgesses, and from interference of strangers in any

matter relating to the privileges of the borough; such cases being regulated according to the liberties of the city of Hereford, which provided for the impanelling of a jury, one half of burgesses and the other half of citizens or burgesses of a neighbouring town of the same condition.¹

In the case of Bala the English residents were the burgesses; the borough was to be inclosed with a ditch and stone wall, and prisoners charged with capital offences were to be taken to Harlech Castle.

Newborough, as before stated, did not receive a charter until 31 Edward I; its privileges, which were similar to those of the other towns, were granted with reference to the charter to Rhuddlan, and the burgesses were allowed by Richard de Stafford and his fellow justices to elect a mayor, being an Englishman, of their fellow burgesses on payment of a fine of 100s. Under the name of Rhosfeir this town had previously enjoyed some privileges. By a series of petitions to the first Prince of Wales they obtained the right to hold markets, leave that the constable of Carnarvon Castle should be their mayor, a change of name to Newborough, and ultimately their charter.

The burgesses of Harlech held their town, including all escheated land within the Commot of Arduwy, at a fee farm rent, payable to Sir Walter de Manny for his life.²

With a view to further promote the prosperity of these towns, ordinances and proclamations were made that no one in North Wales, save dwellers at a distance, should buy or sell cattle or other merchandise, except small articles, such as butter, cheese, and milk, save in one of these towns, or brew ale for sale within eight leagues of it. Each house was to send one person

¹ The dates of the charters were as follow: Carnarvon, Rhuddlan, and Conway, 8 Sept., 12 Ed. I; Harlech and Criccieth, 22 Nov., 13 Ed. I; Bala, 1 June, 17 Ed. I; Beaumaris, 15 Sept., 24 Ed. I; Newborough, 31 Ed. I.

² Presentments, 17 Ed. III, No. 16.

weekly to market in order to increase the number at the market, and in order to keep up the number of inhabitants no one burgess could hold more than one burgage tenement without license. Orders were made, on the petition of the burgesses of Beaumaris complaining of the withdrawal of people from their market to Newborough, that the former order that the three nearest commots of Anglesey should market at Beaumaris should be enforced, and that all coasting vessels should offer their merchandise at Beaumaris for sale. This town contained 154 burgess tenements in 10 Edw. III.¹ It will be observed that there is no actual prohibition in any of the charters of a Welshman becoming a burgess; although in the case of Newborough it was stipulated that the mayor should be an Englishman; it appears, however, by the minutes of ordinances of Record that a Welshman was prohibited by order of the conqueror from acquiring any lands or tenements in the walled English towns on pain of forfeiture of the same, and from wearing arms at market towns and in churches under a penalty of loss of his arms and one year's imprisonment. The privileges granted and exercised by these towns appear to have been viewed as excessive by the Black Prince's advisers, for in each case a writ of *quo warranto* was issued, and the claims of the burgesses were only allowed by the justices after the production of their charters, and a strenuous assertion of their rights.

The unusual privileges exercised by some of the religious orders and ecclesiastics in North Wales likewise attracted the Prince's attention, and so the abbots of Conway, Cymmer, and Bardsey, the prior of Bedd Gelert and Bishop of Bangor were summoned to show by what authority they exercised them. It may suffice to refer more particularly to the cases of the abbots of Conway and Bardsey.

Llewelyn ab Iorwerth in 1198 granted to the Cistercian monks of Aberconwy a freedom from the cus-

¹ "Original Documents," *Arch. Camb.*, p. xviii.

tomary provision in Wales of food and drink for men, horses, dogs, and birds, and the entertainment of the Prince's ministers, of which mention is made in the Laws of Howel Dda; a right to regulate the affairs of the monastery without interference, to wreck on their own shores, and to their own ships and goods when wrecked elsewhere; freedom from toll, passage and pontage; license to buy and sell on their lands; free passage on all ferries; the sole use of an iron mark for their animals, freedom from suit in any lay court, and from claim or action on account of the reception of any person into their order, unless the claim was made within the year of probation; the right to erect mills on waters running between their lands and the Prince's lands, and to receive into their order the Prince's freemen, villeins, and men who placed themselves under his protection,¹ and all who had the first tonsure, and to hold lands in frankalmoign free from all secular exactions. Llewelyn ab Griffith confirmed this grant, and Edward I, when Prince, in recompence for the site of the original abbey and lands adjoining, and of the grange of Creuddyn, which the abbot and monastery had surrendered into his hands, granted to the abbot and monks, whose monastery he founded anew at Maenan, the vill of Maenan with its appurtenances, and the right to accept all reasonable donations of lands with sok and sak, tol (the right to tax their villeins) theam, infangenethef, utfangenethef (the right of executing on the gallows (furcas) at Maenan any their men sentenced elsewhere in Wales by the justices to be hung, homsoken (the amerciements of their men and tenants) and other general words, under which the abbot claimed an exemption for the monastery and their freemen from all tolls, payments, works, and services. Those grants were confirmed by Edward III, and by the Black Prince. The justices on the hearing of the case decided that all the privileges claimed were expressly granted and could not be taken away by their decision.

¹ "Liberos meos, spadarios, et homines de advocacione."

The abbot of the Cistercian Abbey of Cymmer also claimed under a grant of Llewelyn ab Iorwerth (confirmed 6 March, 17 Edward I) for his abbey a right of fishing in all waters and shores of the sea; all goods of the monastery wrecked, wherever found; to fell trees and pursue and kill game, and to agist animals in their woods and lands; to dig and carry away metals and minerals, which might be reduced to another form, and sea coal and other minerals, which could not be so reduced, and the right to accept a lease of lands in mortmain. The justices held that as the abbot was an ecclesiastical person, the rights claimed under the grants from the time of the conquest and before still remained in the Church of Cymmer, and so adjudicated in favour of the abbot's claims.

In the case of the Bishop of Bangor those portions of his claims, which rested on prescription, were disallowed, and those which were supported by grants were allowed (save in the case of fairs and markets, which were disallowed as contrary to the conqueror's ordinances relative to the borough towns, but they were afterwards under an arrangement with the justices re-granted to the abbot by the Black Prince, as before stated, in 25 Edward III. The same course was adopted by the justices in the case of the abbot of Bardsey, but his claim to have amobyrr, and to tax his villeins was allowed, as a necessary incident to the tenure of his lands.

Before passing to another subject it may be here mentioned that² no one in North Wales could be ordained³ to holy orders without leave of the king or prince, and that celibacy does not appear to have been enforced on the clergy in North Wales by the diocesan, although the prince refused the petition of Matthew, Archdeacon of Anglesey, that he might give a piece of land to his daughter, alleging as a reason that he ought not to have a daughter or heirs, "*pro peccato evitando.*"

¹ "Carbones maritimos."

² Petitions, 33 Ed. I.

³ "Coronari."

On the 11th August the commissioners, pursuing their circuit from North Wales, arrived at Llanbadarn Fawr, where Sir John de Montgomery, as constable of the castle, and the two bailiffs took their oaths of office, and the tenants of the town, who were chiefly of Welsh extraction, attended and did their fealty. The office of mayor does not appear to have existed at this time in any of the towns of West and South Wales. Llanbadarn received a charter (6 Edward I), creating¹ it a free borough, and granting to the burgesses the right to inclose it with a fosse and wall and other privileges, less extensive than those of the North Wales boroughs, but including the right to have a merchant gild *cum hansa, soc and sac, tol and theam, infangenethef* and freedom from toll and other customs and exactions in England and elsewhere, with all other liberties which the burgesses of Montgomery enjoyed; a right to hold fairs and a market, and a like provision as to the enfranchisement of a villein as in the North Wales charters.

On the commissioners' inquisition the jury presented that the land of Llys Newydd in the commot of Mefenydd and twenty acres of meadow in the commot of Gneu'r Glyn, with certain services or works of carriage from Aberbaghan and Trefulley, belonged to the castle, that the King's chamberlain took one barrel of herrings as a prise from every small vessel, of the yearly value of 20s., which belonged to the castle, and that the constable of the castle by virtue of his office reserved for himself the right of fishing in the rivers Rheidol and Ystwith. The jury likewise made a further presentment that the chief men (*magnates*) of the commots of Cardiganshire usurped to themselves all mountains and woods under the name of forest, and made there tenements, houses, and meadows, which belong to the Principality, of the yearly value of £20 and upwards. At Llanbadarn William Denys, as seneschal of Cardiganshire and Coroner, attended and took his oath

¹ Charter Roll, 6 Ed. I, No. 24.

of office; all the ministers, who were accountants to the Prince's exchequer at Carnarvon also attended and took the oath of office before the new chamberlain. The commonalty of the seneschaley, many of whose names are given, and the abbot of Strata Florida, also attended and did their fealty. They deferred their answer as to what aid they would give until Michaelmas. The jury afterwards (among other matters) presented that the chief seat of the lords and barons of Wales was formerly at Cardigan, and that causes used to be heard and decided according to the law of Wales, and not according to the law of England, at the County Court there.

On the following day, 12th August, the commissioners were at Emllyn, where Llewelyn ab Wilym, deputy of Gilbert Lord Talbot, the constable and receiver, took the oaths of his office, and afterwards as bailiff of the town; the commonalty of the lordship then attended and did their fealty.

At Cardigan on the 14th August William Denys again attended, as seneschal and keeper of the Rolls of Cardiganshire, and took the oaths of his offices, as did also John Matthew, the prepositus of the town, which enjoyed similar liberties to the town of Carmarthen.¹ The commonalty of the town and of the commot of Isgoed then attended and did their fealty. The jury presented that the English County Court was held at Cardigan on a Tuesday, and the names of the suitors there. They likewise presented that William Turberville was constable of the Castle of Cardigan under the King's grant, with a yearly fee of 100s. Among the suitors at the County Court the name of the Master of Slebeche is mentioned. The Knights Hospitallers of St. John of Jerusalem had two preceptories in Wales, Halston, near Oswestry, and Slebeche, in Pembrokeshire. At each, in accordance with the rules of their order, they exercised a large hospitality in bread and ale to the numerous applicants who flocked

¹ See charter, Meyrick's *Hist. of Cardiganshire*.

there day after day,¹ deriving their income as well from their lands as from yearly collections, under the name of Confraria, in England free gifts, but in Wales a yearly sum of one penny, recoverable by distress of each householder who had goods of the value of £10. On the report of his justiciars King Edward confirmed² the privileges, which their order appeared to have previously enjoyed in Wales, of free chase in all Crown lands in South Wales; a free court with jurisdiction over their tenants, except in cases of life and limb; freedom for them and their tenants from all services, aids and works, amobyrr or leirwit³ of the daughters of their villeins, and a specified portion of the goods on death and amerciements of any villein given to the hospital in frankalmoign, with the right to the yearly collection before referred to.

Haverford was the next town on the circuit. On the 15th August William Harald, seneschal, constable and receiver of the castle, did fealty and took the oath of each office. The three bailiffs of the town and the bailiff of the lordship foreign also took the oaths, and the commonalty of the town and lordship, and the prior of Haverford did their fealty. To the request of an aid for the Prince they made answer that if the Prince visited those parts they would do for him what they had a right to expect, free and of desert, from their lord the Prince and other answer gave they none. The jury presented that the castle was of stone, covered with lead and used as a residence for the lord and his ministers, for the defence of the country and for a gaol, and that there were two curtilages within its circuit. The jury for Haverford foreign presented that James Kelyng held one knight's fee, and that there were twelve knights' fees held by military service.

¹ "Et pluribus aliis supervenientibus de Wallia qui multum confluant de die in diem et sunt magni devastores et sunt imponderosi." (Comptus of Philip de Thame, prior of the order in England, for 1338, under "Slebech". V. p. 35, *Knights Hospitallers*. Camden Society.)

² 17 June, 12 Ed. I.

³ A payment to the lord on marriage or incontinence.

The town of Carmarthen appears to have been recognised as a borough from an early period. Henry III. on 22nd July, 1226, granted to the burgesses their freedom from the payment of tolls, passage, and pontage, and all customs, and his son Edward, when Prince, by a charter (confirmed 41 Henry III) granted to them all the laws and customs which they had enjoyed in the time of King John; an exemption from loss of their goods in servants' keeping by reason of the transgression or forfeiture of their servants; that the relatives of a burgess who died testate, or intestate, might have his goods; regulations as to the liability of a debtor and his surety; cognisance, as theretofore, of offences committed within the borough; that no one who could find bail should be taken to the castle for anyailable offence; that no burgess should be compelled to lend his bailiff more than 12d., and that inquisitions foreign to the borough should be made by free tenants of the country only. On the 9th December, 13 Edward I, he granted another charter to the borough, by which, after stating that the Welsh of Elved, Dercles,¹ Widigada, Yskennen, Mahathan,² Commot Pervedd, and Hirvrin, in the last war his enemies, had submitted themselves wholly to his allegiance, he, for the improvement of Carmarthen and defence of the neighbouring county, granted to the burgesses and all others of whatever condition of the town of Carmarthen and old Carmarthen, a right of common and a right to cut down and carry away the underwood, oak, and other trees in the woods of Mahathan and other districts before named, in which on account of the thickness of the trees depredations and homicides were frequently committed, and vested those woods in the burgesses accordingly. Edward III granted the burgesses immunity from murage, pannage, quay and anchorage dues on their goods and merchandise throughout the realm; jurisdiction of offences within the borough against the assise of bread and ale, and assay of measures and weights, and a right

¹ Derllys ?

² Mallaen ?

to try all borough matters, save where the crown was interested. Richard II,¹ in 1386, confirmed the previous charters, gave the burgesses of New Carmarthen power to elect a mayor, two bailiffs, and a coroner, and referring to the injuries and oppressions which the burgesses had suffered from the Welsh, directed that they should not be judged or convicted by any of that nation in the counties of Carmarthen or Cardigan, but by true Englishmen only, and that the County Court and Sessions should be held there.

The commissioners arrived at Carmarthen on the 15th August, where Rees ab Griffith² (Chevalier), deputy of Gilbert Lord Talbot the justiciar of West and South Wales, and seneschal of Cantref Mawr; Walter atte Berwick, seneschal of Carmarthen and constable of the castle; and Bernard Dun, the sheriff, took the oaths of their several offices. The commonalty of the county and of Cantref Mawr, the prior of St. John the Evangelist, Carmarthen, the abbots of Whitland, Talley and Strata Florida, and Pontius, prior of St. Cleres, attended and did their fealty.

They were followed by Rees ab Griffith ab Howel, Richard de Penrhos, Richard de Stakepool, and David ab Llewelyn ab Philip, who did their fealty, as barons by tenure; the absence of the Earls of Pembroke and Huntingdon, and of James Lord Audley, who also held by baron's tenure, being recorded.

Walter atte Berwick then, as seneschal for Henry of Lancaster, Earl of Derby, claimed for the earl the castle, town and county of Carmarthen and Cantref Mawr under two grants (16 and 17 Edward III) for ten years; livery of seisin was granted to the seneschal in

¹ Charter Roll, 9 and 10 Ric. II, No. 10.

² Rees ab Griffith was son-in-law of Lord Talbot. He is afterwards mentioned at Builth, and he is probably identical with the Welsh Baron Rees ab Griffith ab Howel, and with Rees ab Griffith to whom Edward II in 1316 directed a commission to raise forces in South Wales on the occasion of Llewelyn Bren's insurrection. (Rymer, vol. iii, p. 548.)

the earl's name, he doing to the Prince the services and paying the rents reserved. On an appeal being made to them for an aid for the Prince, the men of the county and seneschaley said that many of the magnates of the county had not attended, and that in their absence they could give no answer. They, therefore, obtained leave to defer their answer until Michaelmas, in order that they might in the meantime confer with the chief men of the county.

Henry Gower, Bishop of St. David's, when required to do his fealty, said that he had received the King's summons to attend his council at Westminster on Wednesday after the feast of the Nativity of the Virgin, and would then in his own person approach the Prince and willingly do all that of right he was bound to do. He likewise promised to then state what aid the clergy would give.

Proclamation was then made of the grant of a new seal to John de Pyrye, as chamberlain of West and South Wales, and that no one should obey other than the Prince's new seal. The old seal of office, with a silver chain attached, was then delivered by Thomas de Castle Godrich, the previous chamberlain, to the commissioners, who put it into a bag, sealed with their seal, to be taken by William de Emeldon to the King's Chancery.

Thomas de Castle Godrich also delivered to the commissioners a chest bound with iron, containing a number of rolls relating to pleas of the Crown, sheriff's returns, transcripts of inquisitions, and fines for the counties of Cardigan and Carmarthen, and a volume containing the statutes of the realm, which were all handed over to the new chamberlain. The jury, among other matters, presented that the lords and free tenants of Yskennen, Kemmeys, Builth, and all lords and free tenants as well within liberties as without, from Pwll Cynan on the south and the river Dyfi on the north, and the whole lordship of Builth on the east as far as the western marches, were bound to come to the County

Court of Carmarthen for eight days at the assizes and any juries, except the Earl of Pembroke and his tenants.

At Drosselan and Dynevour¹ on the 19th August the constables of the castles, Rees ab Griffith and George de Chabenor took the oaths of office, and the townsmen, whose names are nearly all English, did their fealty.

A curious entry next occurs in the roll as to the reception of the commissioners at Builth on the 21st of August. The Lordship of Builth, from its situation and the large extent of waste and mountainous land which it contained, was probably more inaccessible and less under control at this period than any other part of Wales. Owen ab Ievan, deputy of Philip ab Rees, constable and custos of the castle, failed to obey the King's summons and absented himself on the day named, ordering David Goch, the porter of the castle, not to permit William de Emeldon or the commissioners to enter.

On the porter's refusal to admit them he was taken into custody, and on their entry William de Emeldon, having seised it into the King's hands, delivered the castle with the lordship to the commissioners, who committed the custody of the castle to Rees ab Griffith; at his request the porter was released from prison; the late constable was attached and sureties were taken for his appearance to answer the King for his contempt.

Rees ab Griffith, as new constable and custos, and John le Ferour, bailiff of the town, and many of the town and lordship then readily did their fealty, obtaining a delay for their answer as to an aid until Michaelmas. Richard de la Bere was appointed custos of the castle, town, and cantred, in November following.

The presentments of the jury will be noticed hereafter—one presentment, however, that certain land was granted by Ll. ab Griffith, formerly Prince of Wales, to

¹ An order was made for the survey of Dynevour in 8 Ed. II, and to fortify Drosselan and the castles in South Wales, and for the repair of Emlyn, 9 Ed. II. (Close Rolls.)

Anian ab Madoc and his heirs, namely Haverod Vyreich, which they then held by the same tenure as theretofore,¹—may be now remarked upon.

An account of the proceedings in reference to these lands, which were extensive, and situate in, among other parishes, Llanafan, Llys Dinam, and Llanfihangel, fortunately exists; although there is no mention of Llewelyn's grant, there can be but little doubt that these were the lands referred to in the presentment.² It appears that Roger Strange, the then constable of Builth Castle, in consequence of the contention of the claimants, seised these lands which are described as late of Owen ab Meuric, into the King's hands, and was directed by the King's writ to certify the cause of his having done so; but before he was able to make a return, the custody of the castle and lordship was committed to John Giffard.

The King, therefore, at the instance of the claimants, issued his letters patent 15th June, 27 Edward I, to Roger of Burghill and Walter Haklutel, directing them to inquire into the subject of the contention between Anian ab Madoc and his partisans and the heirs of Owen ab Meuric, and do justice according to the law and custom of those parts by a trial before a jury of the Cantred of Builth. Roger de Burghill and Walter Haklutel accordingly summoned the claimants and a jury as directed to attend at Weobley in Herefordshire. At the hearing it was objected on the part of the king that the heirs of Owen could not be heard, because they were illegitimate, and to this it was answered that in those parts

¹ Inquisition post mortem, 27 Ed. I, 139.

² If it be thought that it is going too far to thus assume the identity of the lands, the case may be strengthened by a reference to Shirley's Royal and other Letters, *temp.* H. III (vol. ii, p. 5 et seq.), where there are letters relative to lands in Builth, which Madoc Vychan, or Parvus, held and did service for to Ll. ab Iorwerth, contrary to his treaty with the King at Nokesbury. Madoc was evidently Llewelyn's most influential supporter in the Builth district, and probably received a grant from Ll. ab Iorwerth. The jury may well have had an imperfect knowledge of the facts handed down by tradition after the lapse of a century.

the illegitimate as well as legitimate succeeded to the inheritance of their ancestors, as always had been the custom there; it was also objected that after Owen's death a certain Griffith ab Howel entered into the lands in question until he was hung and forfeited them, and so no one but the king had a right to them; to this objection the answer was that Griffith had wrongfully intruded into the lands. The jury returned a verdict that the king had no right save to the lordship, and that Angharad, Eva, and Taglustel, daughters of Owen, were his next heirs; that in those parts, according to the custom, illegitimate as well as legitimate succeeded to an inheritance, and that Griffin ab Howel had no right, save a wrongful occupation of the lands. The commissioners returned this verdict to the Chancellor with a minute, that as the heirs were illegitimate they could not accede to it, and begged that they might be advised how to act in the matter. A fresh writ was accordingly issued, directing a fresh trial before them to inquire whether in those parts illegitimate children succeeded to lands inherited as well as lands purchased by their ancestors, and if Owen's lands were inherited or purchased by him, and to certify the result. The verdict of the jury at the new trial was that illegitimate as well as legitimate succeeded to the inheritance, and also to the purchased lands (if any) of their ancestors, and that Owen had no lands save those which he inherited. Whatever may have been the consequences of this verdict, the presentment at Builth seems to show that Anian ab Madoc afterwards became possessed of and held the lands in dispute.

It is difficult to understand why the Crown did not assert its right and retain possession of the land; for daughters could not inherit land in default of male heirs before the passing of Statutum Wallie (12 Edw. I); illegitimate brothers were expressly excluded by the statute from taking a share with the legitimate in their father's land, and in default of male heirs, the inheritance was to descend to legitimate daughters only.

Supposing that Owen ab Meuric died before the passing of the statute, leaving daughters his heirs, the land would, according to Howel Dda's Laws, have escheated to the Prince of Wales or the Crown. Although the difficulty was suggested by the commissioners, the chancellor seems to have recognised that a custom in that district contrary to the common or statute law, if established, might prevail.¹

The commissioners terminated their circuit at Montgomery on the 23rd August. Roger de Annewyk, seneschal of the lordship, and Walter Bacon, constable, took the oaths of office; then the Prior of Chirbury and the commonalty of the town and lordship did their fealty. The jury had no presentments to make. The town was incorporated as a borough in 11 Henry III, and its charter is similar in terms to the charter of Llanbadarn Fawr before mentioned.

It remains to give a short account of the leading features of the Welsh tenures, prior to and after the conquest, more particularly with regard to the Welsh baronies before referred to. The chief of the kindred, deriving title by succession on the paternal side only, entitled to receive a payment from every one admitted to his tribe, and bound to act in concert with and protect his kinsfolk, appears to have been the only individual, who in the time of the early Welsh princes held the position of a feudal lord. It was to him that a father brought his son, when he attained the age of fourteen, and commended him to his chief's charge in order that the son might become his man and be on the privilege of his lord.² The feudal relations between the chief and his vassal, which in Wales as elsewhere were dictated by the necessities of society, appear to have been gradually developed by intercourse of the

¹ It may be here noted that a rent was paid by divers workmen for ironstone (*minera ferri*), amounting to twenty-four shillings in Penbuel and Irfon, in the lordship of Builth, and that there was then only a ferry over Wye. (Ministers' Account, 17 and 18 Ed. III.)

² Laws of Howel Dda.

later Welsh princes with England, particularly the marriages of David ab Owen Gwynedd with the sister of Henry II, and of Ll. ab Iorwerth with King John's daughter Joan, and probably in some measure from ambition to imitate the English court, until the chief of the kindred became a Welsh Baron, exercising a civil and criminal jurisdiction, and enjoying "jura regalia," like the Lords of the Marches, within his own domain. A few recorded instances will serve to show how this result came about. Rhys, Prince of South Wales, induced his lords, who were previously at enmity, to do homage to Henry II.¹ In 1201 Ll. ab Iorwerth summoned all the lords of North Wales to do homage to him.² Again, on the eve of Llewelyn's death in 1238 Henry III³ complains that David ab Llewelyn, the king's nephew, is taking the homage of the magnates of North Wales and Powys. Griffith ab Wenunwen and others are expressly styled Barons in the agreement between the King and Prince David, and it is there conceded that the homage of all the Barons of North Wales belonged to the king.⁴ The title of Welsh Baron is more expressly recognised in the treaty between the King and Ll. ab Griffith in 1267.⁵ Henry wishing to magnify the person of Llewelyn and to honour those who would succeed him by hereditary right, with the assent of Prince Edward granted to Llewelyn and his heirs the Principality of Wales and the right to the fealty and homage of all the Welsh Barons of Wales, as tenants in chief to the Prince of Wales (except Meredue ab Res, whose homage and lordship the king retained); in addition the king granted to Llewelyn four cantreds in North Wales, and Llewelyn agreed to do fealty and homage with the accustomed services to the king. In a letter⁶ to the Pope in 1275 Llewelyn writes in reference to this

¹ Powell's *History of Wales*.

² *Ibid.*

³ Rymer's *Fœdera*, vol. i, p. 379; and *Chronicle of the Princes* under that date.

⁴ Rymer, vol. i, p. 389. ⁵ *Ibid.*, p. 844. ⁶ *Ibid.*, vol. ii, p. 58.

arrangement, and styles his barons as "Barones Wallie, Wallense." The articles of peace¹ with Edward I, ratified by Llewelyn at Aberconwy in the same year also throw much light on the subject. After an agreement on Llewelyn's part to give up his four cantreds and all the lands which the king had acquired (except Anglesey), to do fealty to the king at Rhuddlan and made other concessions, the king granted to Llewelyn for his life, with the reversion to the Crown of England, the homage of David ab Griffith ab Owen, Elisse,² the two sons of Owen ab Bleddyn, and Res Vachan ab Rees ab Maelgon, with the lands which the last named held, but none of the land which the king had seised, and declared that all who returned to the allegiance of the Crown and so remained under the Prince might hold their lands as theretofore. It was also provided that Griffith Vychan should do homage to the king for his lands in the lordship of Yale and Llewelyn for the lands which he will hold in his lordship of Edeyrnion.³

The death of Llewelyn and the conquest of Wales put an end to all these arrangements, but King Edward's proclamations and ordinances expressly recognised and confirmed the tenures of all who submitted and became his loyal subjects. In two instances, which will be presently mentioned, the king further confirmed the previous tenure of Barons, by two grants in the same form, dated at Carnarvon, 2nd July, 12 Edward I.⁴ Both relate to lands in the lordship of Edeyrnion,⁵ within the district of Powys Fadog; one grant is to David ab

¹ Rymer, vol. ii, p. 79.

² There is no comma after Owen in Rymer; but it is probable Elisse was a distinct individual. He is referred to by those who claim under him as "quidam Elisse."

³ Selden accounts for this arrangement thus: "Therefore, in the concord between Llewelin and Edward, five barons about Snowdon and their homages were reserved to Llewelin, 'quia se Principem convenienter vocari non posset nisi sub se aliquos barones haberet ad vitam.'" (Selden's *Titles of Honour*, p. 275.)

⁴ Rec. Carn., 151 and 169.

⁵ Sir Henry Ellis remarks that the Merionethshire Extent does not include this lordship.

Griffin ab Owen and Llewelyn Vaghan of the Manor of Llandrillo, the other grant is to Elisse ab Iorwerth, who was probably one of those whose homage was granted to Llewelyn for life, and Madoc ab Llewelyn, his nephew, of the Manor of Llangay; each provides that the grantees and their heirs may hold all their lands "per baroniam sicut antecessores sui eas tenuerint," that they may have view of frankpledge, the right to carry out sentence of death (*liberas furcas*) and jurisdiction in all pleas, which to a Baron's Court belong, and have the amerciements therefrom, "sicut alii barones nostri regni," with liberty to hunt and take game at will on their own lands without hindrance of the King or his Justices of the Forest.

Owen ab David ab Griffith and Llewelyn ab David ab Griffith, two of the Barons, who attended and did their fealty at Harlech as before mentioned, probably represented David ab Griffin ab Owen, named in the first grant; and Rees ab Madoc and Griffith ab David ab Elisse, Madoc ab Elisse and the others, who attended there, were probably the heirs of the parties named in the second grant.

Fortunately the *quo warranto* proceedings again throw a light on the subject. David ab Madoc, Res ab Madoc, Griffith ab Llewelyn, Ieuan ab Llewelyn, Morvith, daughter of Ieuan, then under age, and Llewelyn ab Llewelyn were summoned as heirs of the grantees of the Manor of Llandrillo, and Madoc ab Elisse appeared on behalf of himself and Menanewy, Griffith ab David's daughter, who was under age, as successors by inheritance to the Manor of Llangayr. The objection to each claim was that it did not appear in the grant that the king was advised at the time of the grant that the land was within the limits of his Forest, and so the grant as to the right of free chase was void; the commissioners withheld their decision of this objection, and referred it for trial before a jury at Conway.

Two other cases occur of claims of baronial rights in the same lordship, although the parties did not ex-

pressly claim to hold by Baron's tenure.¹ Madoc ab Griffith, Angharad, daughter of Iorwerth, Llewelyn ab David and others claimed view of frankpledge, *liberas furcas* and *infangenethef* in their Manor of Llangar in Edeyrnion, alleging that their ancestors had enjoyed those rights for time out of mind. It was objected that they made no such claim on Thomas de Aldon's circuit, 8 Edward III, and that the conquest of Wales was a bar to their prescriptive title. The claimants replied that the conqueror's proclamation and their allegiance restored them to their former rights. The commissioners held that the claim of *infangenethef* in the absence of an express grant was untenable, and referred the rest of their claims for trial by a jury.

The other case is that of Madoc ab Griffith Vaghan, Madoc ab Griffith Owen, and his brother Howel, who claimed a free court with jurisdiction in civil cases as well as in shedding of blood, *infangenethef* and *leyrwite*, in all their lands in Edeyrnion, as their ancestors before the conquest had enjoyed the same. This case was likewise referred for trial, and there is no record of the verdict in these and other cases so tried; there can be but little doubt that these cases relate to the Welsh baronies, the homage of which was granted for life to Llewelyn. The descent of the inheritance among all the legitimate sons equally, and the right of daughters to inherit in default of male heirs, coupled with the prohibition to alien lands in North Wales other than for a term of four years, were causes which would operate to subdivide the inheritance, and in course of time render the assertion of baronial rights untenable. It cannot, therefore, be a matter of surprise that all after trace of them has disappeared. As the Welsh barons in South Wales expressly claimed to hold by baron's tenure, and their fealty, as barons, was accepted, we may assume that their claims were recognised as legal.

The free tenant in North Wales, who was bound to do suit and service at the county and hundred courts,

¹ Rec. Carn., pp. 183, 150.

and at his own expense to follow his Prince in war for a specified time in Wales, or the Marches, and who was liable to payment on death, or succession to the inheritance, of the ordinary incidents of tenure, obediwr or heriot, relief, and amobyr or leirwit; but was free from all works and other services, probably represented the Uchelwr, entitled to hold his court-baron, to amobyr, relief and jurisdiction over the villeins within his own territory. Instances of such rights occur in the *quo warranto* proceedings, and in the case of Howel ab Gronw¹ the jury on the great Extent found that he and his heirs held their land free from heriot, relief, and other services. Other freemen held the position of tenants in socage, liable, as in England, according to the varying custom of each district, to perform works for their lord, to grind their corn at his mill, and to supply him with cattle and grain at a fixed price. In the commots of Elved, Widigada, and Derllysg, in the lordship of Carmarthen, and in many other parts of South Wales,² the Welsh tenants appear to have held *Wallescariâ*, rendering in the commots last named seventeen cows, or 5s. for each cow at the lord's option, and 3s. 2d. for the entire district³ so held, doing suit at the County Court of Carmarthen, following their lord's standard at their own expense in Wales in time of war, and paying a fixed heriot of 10s.

In the lordship of Builth the jury presented to Rd. de Stafford and his fellow commissioners that certain tenants were wholly free, and certain other "nobiles" were bound to render *leyrwite*, grind corn at the lord's mill, and give *tak* for pigs; they also presented that the whole of the land in that lordship answered for Treth Calanmai, as it was theretofore wont. In the

¹ 26 Ed. III. Trefcastell. (Pp. 73 and 150, Rec. Carn.)

² "Pro hominibus W. et S. Walliæ." (Rymer, vol. iii, p. 549; Ministers' Acct., Builth, 17 Ed. III, No. 247.)

³ These renders, afterwards commuted into money-payments, were probably the origin of the chief rents in Cantred Maelienydd, where any one tenant is liable to answer for the entire rent due within the manor.

minister's account¹ it appears that this district paid a composition as the price of forty cows, styled Gwartheg Kalanmai, every other year to the lord at the feast of St. Philip and St. James. A similar composition under the same name prevailed in the Marches, in the Cantred of Elvael, and lordships of Huntington and Brecon, and, as Horngeld, in Cantred Maellenydd, payable every alternate or third year.

In North Wales the villeins were at the time of Richard de Stafford's circuit, and probably at a much later period² in a state of the strictest villenage. They were divided into two classes: "Nativi," who represented the aillt of the Laws of Howel Dda and those who are variously styled "*advocarii*," "*forinseci*," or "*adventicii*," the representatives of the "Alltud." The former class were hereditary villeins, attached to the land and the absolute property of its owner; the Prince's aillts being located on the Maerdrev, or domain land, as tenants at rents fixed by the Landmaer, or at a later period the Raglot, who regulated their holdings and registered them on his roll. Their services varied with the district and were seldom commuted, as appears to have been the case, almost invariably before the close of the thirteenth century in England,³ the Marches and South Wales; but were obligatory works, performed in manual labour, carriage of materials for building and works of husbandry, for which they occasionally received a fixed sum daily; they were also in some districts liable to furnish cattle and grain for the Prince at a fixed price, and, invariably, to the incidents of heriot and amobyrr, which was fixed at a much higher rate than the amobyrr of the Alltud's daughter.

The other class of villeins consisted of those whose ancestors were under the Prince's protection,⁴ of the

¹ 34 and 35 Ed. III, No. 264.

² Stat. 25 H. VI, which provides that the King's villeins in North Wales should be obliged to do all works and services as theretofore accustomed.

³ Prof. Rogers' *History of Agriculture and Prices*, vol. i, pp. 12, 62.

⁴ "In advocaria."

villeins of freemen, who with their owner's license had left his land, leaving one-half of their goods behind, and of all who arrived in Wales from another country, and were not in the condition of freemen in their own country.¹ The Laws of Howel Dda contain a variety of provisions as to this class, which best show what their condition was. An alltud, placed on the Prince's waste, or on the lands of a freeholder, became a proprietor in the fourth man under the same lord; if he left before he became a proprietor, he might depart, leaving one-half of his goods behind. If he was a native of this island, he could not dwell after his departure on the Welsh side of Offa's Dyke; if he came from beyond the sea, he was to depart with the first favourable wind; and, if he was sent away by his lord before he became a proprietor, he forfeited his goods. It was the Raglot's² duty to receive the alltud on his arrival, to fix the rent which he was to pay to his new lord, and defend his rights in any action brought for his recovery; if within a year and a day an action was so brought, the new comer might depart, first making amends to the lord and his tenants, and paying double rent; but, if he continued for a year and a day without suit of any other lord in the same condition on the same land, he was irremovable from the lordship for life, subject to payment of his rent, heriot, amobyr, and the accustomed services. The Knights Hospitallers styled³ this class of villeins their "*forinsecci expedores*," and could not mark them with the cross of their Order, unless they had left their former servitude with their owner's license. The term "*expedores*" was applied by them only to their villeins in Wales; its meaning, or derivation, is not easily arrived at, but making allowance for the corrupt orthography of mediæval Latin it may have been synonymous with "*spadarios*" in Llewelyn

¹ See petition of Ll. Voilram as to his three Irish villeins (Rec. Carn., p. 216).

² Extract from Extent of Bromfield and Yale (Rec. Carn., p. 11).

³ See account of Philip de Thame, *ubi suprâ*, and Rec. Carn.

ab Iorwerth's grant to the Abbot of Conway, and to "spadones" in the letters patent of Edward II,¹ where he directs that the goods of freemen shall not be seized by his ministers so long as the goods of his own villeins (villani) and the goods of spadones and men in advocariâ were sufficient, and that the goods of his villeins shall be first liable to seizure, and then the goods of spadones and advocarii, as it was asserted was the custom in the time of the Princes of Wales.

Those who desire to form a more accurate notion of Welsh tenures, their various forms, and the payments and services which were their incidents, are referred to the Record of Carnarvon and the introduction of Sir Henry Ellis;² for the foregoing account does not pretend to give more than the leading features of the condition of each class, as the object of the writer throughout has been in the illustration of the subject to break, as far as might be, new ground and avoid a repetition of the work of others in the same field.

R. W. B.

A DESCRIPTION OF SOME CAIRNS ON BARRY ISLAND, GLAMORGANSHIRE.

THE south-west point of Barry Island is a rocky headland of mountain limestone, running out into the Bristol Channel.

On the extreme end of this promontory will be found three rude mounds, composed of rough lumps of limestone, mixed with a certain amount of earth.

The one nearest the point, which is the largest of the three, has been partially removed to make a beacon, but does not appear to have been otherwise disturbed.

¹ "Pro hominibus North Wallie et consuetud. observandis" (Rymer, vol. iii, p. 548).

² The Merionethshire Extent of John de Havering, *temp.* Ed. I (*Arch. Camb.*, 3rd Series, vol. xiii, p. 163), may with advantage be referred to.



SCALE OF INCHES

URN, BARRY ISLAND.



SECTION THROUGH CAIEN, BARRY ISLAND.

The other two cairns were opened in September last by myself and some younger brothers who assisted in the digging.

In the middle cairn nothing was found but a *débris* of shells and some argillaceous soil mixed with stones.

The smallest mound is about ten feet in diameter, of slightly conical shape, the height of the apex above the surrounding ground being some three feet or thereabouts.

The materials of which it was composed were similar to those of the centre mound, namely, clay, earth, stones, and shells.

A trench was excavated across this barrow, and on reaching the centre we came on an urn of roughly baked clay, inverted on a flat stone.

The urn contained bones, showing marks of burning. Though the greatest care was taken in removing the earth and stones round the urn it was found impossible to get it out whole; all the fragments were, however, preserved, and it is now, I believe, restored and in the Cardiff Museum, to which it was presented. No flints or other remains of any kind were discovered.

Some further account of this island may not be uninteresting, especially to persons not acquainted with the locality. The following notice is extracted from Camden's *Britannia*:

Scarce three miles from the mouth of the river Taf, in the very winding of the shore, are two small but very pleasant islands, divided from each other, and also from the mainland, by a narrow frith. The hithermost is called Sully, from a town opposite to it. The farthermost is called Barry from St. Baruch,¹ who

¹ The following is the legend connecting St. Baruch or Barruc with Barry Island, as given in the Life of St. Cadoc (*Cambro-British Saints*, p. 357): "It happened that at another time the blessed Cadoc on a certain day sailed with two of his disciples, namely Barruc and Gwalches, from the island of Echni (which is now called Holme) to another island named Barry. When, therefore, he prosperously landed in the harbour, he asked his said disciples for his *Enchiridion*, that is, manual-book; and they confessed that they had, through forgetfulness, lost it in the aforesaid island. Which

lies buried there; who as he gave name to the place, so the place afterwards gave surname to its proprietors; for that noble family of Viscount Barry in Ireland is thence denominated. "In a maritime rock of this island," saith Giraldus, "there is a narrow chest or chink, to which if you put your ear you shall perceive such a noise as if smiths were at work there; for sometimes you hear the blowing of the bellows, at other times the strokes of the hammers; also the grinding of tools, the hissing noise of steel gads, of fire burning in furnaces, &c. These sounds

he hearing, immediately compelled them to go aboard a ship, and sail back to recover their book; and, burning with anger, said, 'Go, not to return!' Then his disciples, by the command of their master, without delay quickly went aboard a boat, and by sailing got to the said island. Having obtained the aforesaid volume, they soon in their passage returned to the middle of the sea, and were seen at a distance by the man of God sitting on the top of a hill in Barry; when the boat unexpectedly overturned, and they were drowned. The body of Barrue being cast by the tide on the shore of Barry, was there found, and in that island buried, which from his name is so called to the present time; but the body of the other, namely Gwalches, was carried by the sea to the island of Echni, and was there buried."

Though the unfortunate disciples thus came to an untimely end, it is satisfactory to know that the precious *Enchiridion*, on account of which the holy man displayed rather unsaintly qualities, did not perish. "About the ninth hour, Cadoc, the servant of God, being desirous to refresh his body wasted by fastings, commanded his attendants to procure some fishes for dinner; who went to the sea for the purpose of fishing, and found a very large salmon on the sand, and, rejoicing, brought it to their master; in the bowels of which, when it was cut open, they found the aforesaid book, free from all injury by water, and white; which the man of the Lord, giving thanks to God, gladly received, and declared that it was manifest to all that nothing was impossible to God."

The ordinary copies of *Achau* and *Bonedd y Saint* take no notice of these two saints; but in a short document containing "the Names of those who founded churches and choirs in Glamorgan," printed in the *Iolo MSS.*, p. 219 (trans. p. 635), it is stated that "Saint Barwrg founded Barri and Penmare." According to Cressy, as quoted by Professor Rees (*Welsh Saints*, p. 304), *Baruck* was "a hermit whose memory is celebrated in the province of the Silures and region of Glamorgan. He lies buried in the Isle of Barry, which took its name from him."....."In our Martyrologe," adds that author, "this holy hermit Baruck is said to have sprung from the noble blood of the Britains; and, entering into a solitary, strict course of life, he at this time (A.D. 700) attained to a life immortal." His festival day is the 29th of November.—Ed. *Arch. Camb.*

I should suppose might be occasioned by the percussion of the sea waters into these chinks, but that they are continued at low ebb when there is no water at all as well as at the full tide."

The geological strata of the island consist of beds of dolomite limestone overlying upturned beds of mountain limestone.¹

Amongst other curiosities nodules containing crystals of sulphate of strontian may be found, and also some good specimens of fossil encrinites.

On the highest part of the island there is a very good well of pure water, now much overgrown with vegetation, but protected by masonry.

There are two houses on the island, one an old ruined farm house, and the other a modern dwelling-house, built chiefly from the remains of wrecks in the inside. A short distance from the latter there is what appears to be a grave, perhaps of some sailor, just on the edge of the cliff, composed of flat stones.

There is a legend of a smuggler's cave, and there are also said to be some vaults near the old farm house.

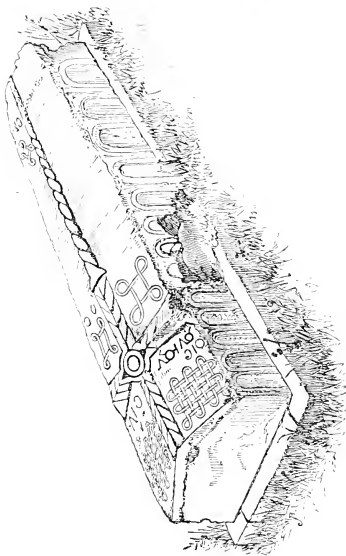
Some years ago Mr. John Conybeare found a perforated greenstone celt on the island lying on the surface. A few years since also a sixteenth century crock was dredged up from the mud of the adjoining harbour. It is now in possession of Colonel Romilly.

JOHN ROMILLY ALLEN.

¹ *Geological Survey of Great Britain*, vol. i, p. 245.

COPED COFFIN-LID, BRIDGEND.

DURING the rebuilding of Newcastle Church in the town of Bridgend, in 1853, the step, to what had been the priest's door, on being turned over, was found to be the interesting gravestone here represented from a drawing of Mr. J. T. Blight. It measures six feet four inches in length, and fifteen inches in breadth. The stone has suffered to a considerable extent, particularly on the further side from that shown in the cut. The end of it has been so far damaged that it is not possible to determine whether the shaft of the cross had a less simple termination than it has at present; but from the care bestowed in details of ornament on other parts of the stone there was, in all probability, a more elaborate finish. The arcade on one side is tolerably perfect, except where the stone has been defaced by violence, or from weather and exposure. There is no corresponding arcading on the other side, so that it is evident that that side was affixed to the wall of the church, and probably that particular church which preceded the structure removed in 1853. The upper part of the cross, including the limb, has an indented pattern which is continued as far as the two quadrangular ornaments. From that point the shaft takes a twisted form, a form not of usual occurrence. One example of this cord pattern is figured in *Cutt's Manual*, plate lxxiii, and is also briefly noticed in the *Archæologia Cambrensis* of 1847, p. 315. It is, or at least was, in the churchyard of Llanfihangel Aber Cowin, near St. Clears, Carmarthenshire, and formed one of three tombs, which local authorities affirm to be the sepulchres of certain holy palmers, who having wandered thither in distress, killed each other, the last survivor burying



TOMB, BRIDGEND.



himself in one of the graves prepared beforehand. One of these is said to be the tombstone of a mason, and the one with the cord-like moulding to be that of a ropemaker. The execution, however, is so extremely rude that it can hardly be compared with the Newcastle stone. Professor Westwood, in his account of these three graves, thinks they may be referred to the fifteenth century, a date which can hardly be assigned to the stone now under consideration.

At the lower end, on the opposite side, is a quadrangular ornament, and probably there was a corresponding one on the other side; but the face of the stone in that part being much abraded, this is uncertain. Above the arms of the cross are two other quadrangular figures of a more elaborate character. The lines are, however, so faint on the further side that some doubt may exist if the two are as similar in all respects as represented in the engraving. Archdeacon Blosse is of opinion that these two figures do not correspond, and are in fact altogether different; and the opinion of such an authority must be held to settle the question. It is, however, proper to state that Mr. Blight and myself in closely examining this particular part of the stone came to the conclusion that however much the details of ornament had suffered from various causes, yet there was sufficient evidence to satisfy us that the figures on each side of the cross were the same. However, the matter is of no importance, as it is at any rate clear that some kind of interlaced ornament did once exist, although it may have differed from the more perfect one, of the character of which there can be no question.

The inscription still remains to be interpreted, for no one has yet succeeded in ascertaining its purport. The letters are fairly cut. It would be very desirable to get a rubbing and impression of them, which time did not admit of being done during the Bridgend meeting. The apparent date of these characters, however, does not appear to correspond with that which may probably

be assigned to the tomb itself, namely the earlier portion of the thirteenth century.

The interlaced pattern common enough on the large crosses of Wales and elsewhere, is rarely found in either division of the Principality on tombstones. The Lantwit stones may be an exception ; but here, again, it is principally found on the former, and not on an ordinary tombstone. One instance, however, occurs in Fishguard churchyard, on a small upright stone, which appears to have been a gravestone ; but whence taken is not at present known. This stone has been assigned to the thirteenth century by some. The arcading on the sides is also unusual in Wales. Something like it occurs on a coffin-lid at Sutton in Ashfield, Nottinghamshire, and is given in *Cutt*, plate lix ; but there is a marked difference in two respects : first, the arcade is on the upper face of the slab on each side of the shaft of the cross ; secondly, the arches are pointed, and not semicircular.

Whom this stone once covered must remain unknown until the meaning of the inscription has been ascertained. Neither is the sex or quality better known, as there are neither any heraldic charges nor badges of the soldier, priest, merchant, and all that can be reasonably conjectured is that the occupant of the original grave had been a person of distinction, and perhaps connected with one of the two Norman castles that commanded the district, namely Old Castle, of which no remains exist, and New Castle, the ruins of which still hang over the church and churchyard, and of which the most important part of the ruins is a fine late Norman archway.

It only remains to add how nearly this interesting relie would have been broken up by the masons engaged on the rebuilding of the church, had not Archdeacon Blosse happily intervened in time to save it. It might have been discovered during his absence, in which case he would probably have returned to find the mutilated fragments worked up as old material. Even in its pre-

sent position, and provided with a substantial plinth, this stone must suffer from exposure to frost and wet, or the still more dangerous attacks of mischievous boys. It is to be feared that there is no convenient space within the building where it might be effectually secured from damage; but an iron railing would at least furnish some protection from thoughtless or evil-minded individuals.

It is of the stone of the district, called "Sutton."

E. L. BARNWELL.

THE TREIORWERTH TUMULUS.

DURING the meeting of the Association at Holyhead, in 1870, the tumulus at the back of Treiorwerth House was opened for the inspection of the members, by its owner, Archdeacon Wynne Jones, who was also President of the Society that year. At the time, however, of the arrival of the visitors only a partial examination had been effected, with no very important results except the proof that interments had taken place, and that at least one previous disturbance of the grave must have taken place; for during the morning's work several scattered fragments of pottery of various kinds were thrown up by the spade, the presence of which could hardly be accounted for except on the supposition that during a previous exploration urns or other vessels may have been found broken, or may have been broken by the workmen, and the mingled mass returned back on filling up the excavated parts. Among the fragments of urns was one bearing a not unusual pattern (see cut No.1) of what may be considered a rather late kind, perhaps Romano-British. The same pattern is frequently found in France, and more particularly Brittany, where it is generally considered as of the Gallo-Roman period.

Not far from it was found a not inelegantly shaped bead, the colour of which is black picked out with white, and which was part of a necklace or some similar pendent ornament. An accurate representation of it is here given (cut No. 2), full size.



Cut No. 1.— Fragment of Urn.



Cut No. 2.— Bead.

The next discovery made, and the one of most importance, was the finding human remains enveloped in, or rather so closely incorporated with, a fibrous mass that the bones, which were easily distinguished, could not be separated: in fact, the bodies, or parts of bodies, were in the form of a flat board, except that instead of solid wood there was this compound of fibre and bones. It was not only greasy to the touch, but had a greasy, unctuous appearance, nearly black, and much darker than the soil out of which it was extricated. Only a portion was removed, as time was pressing; but there was evidently more of this same flattened compound. No traces of any wooden chest, much less of a stone one, could be discovered; and it was evident, from the state in which the remains were found, and from the soil in which they were embedded, that no previous disturbance of this part of the mound had taken place. That other interments, and of the more usual character, had at one time taken place, may be fairly inferred from the presence of the fragments of urns already mentioned; but no traces of any urns having been placed in close connexion with these remains could be made out. The ground too, as already stated, in this part had apparently not been disturbed; so that if urns had been here deposited, they, or at least their *débris*, must have been found. The bead was, indeed,

discovered at no very great distance; but still the distance was such that it is not likely that it was connected with these bodies. At the same time this circumstance can hardly be considered as free from uncertainty.

If this ornament had been buried with the body or bodies in question, it is very unlikely that they were the bodies of slaves sacrificed at their master's funeral, as the rude, unprotected way in which they seem to have been buried might suggest. But whatever the reason of this mode of interring bodies, without any of the ordinary protection, or even attempt at protection, it is certainly very unusual, and little in accordance with that pious care for the remains of the dead which originally led to the huge stone chamber and superincumbent cairn or tumulus as the securest method of preserving the remains of the deceased.

E. L. BARNWELL.

Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

OUR BRITISH INSCRIPTIONS.

SIR,—As to my remarks on the Bridell Ogham in the last number of this Journal (p. 76), the reader, if he thinks it necessary, may substitute *dual* for *plural* in line fifteen from the top of the page; and compare with *Nett* any one of the names *Natan Leod* of Ethelwerd's Chronicle, *Noethan* and *Nuython* of the *Iolo MSS.*, which stand, perhaps, for *Nét-an* and *Nett-on* and *Nydauc* (= *Net-ác-*) in the *Myvyrian*, p. 488.

As to the inscription,

VINNEMAGLI FILI
SENEMAGLI

found at Gwytherin (*Arch. Camb.*, 1858, p. 406), I find that *Vinnemagli* has survived in the form *Gwenfael*, which occurs in the *Iolo MSS.*, p. 144. In vain have I looked out for a representative of *Senemagli* in the form *Henfael*. The nearest approach I have made

to it is *Enfuel*, the name of a man in the *Myvyrian*, and of a woman in the *Iolo MSS.*

In the *Iolo MSS.* (p. 125) we read as follows: "Cynydyn, ap Bleiddyd, ap Meirion Meirionydd, ap Tybiawn, ap Cynneddaf Wledig, a fu 'n Beriglawr yn Nghor Padarn Escob yn Llanbadarn fawr, yng Ngheredigiawn, lle y gorwedd"; and in the *Myvyrian* (p. 422) we have the following: "Kynydyn ap Bleiddid ap Meiriawn ap Tibiawn ap Cunedda Wledic. B. Ai onid yr un a *Canotinn*, yn yr ar-graf ar gareg yn mynwent Llanwnnws yn S. Garedigion? L. M." Has this inscription been noticed in the *Arch. Camb.*? Is there anything known of it now?

With respect to the stone of *Eternus*, in the parish of Clydai, described in the *Arch. Camb.* (1860, p. 225), the Roman characters read ETERNI FILI VICTOR; and the Ogham, as it stands in the drawing, makes*ttun*.....*nghor*. I should be glad if it were again examined carefully. Possibly more of it may be made out. And as to the above, I doubt its correctness, as I am rather inclined to think that the reading will turn out to be [*E*]*thern*[*i Maqi Vie*]*tor* [*is*], or nearly so.

We read in the *Arch. Camb.* (1869, p. 261) of a Roman altar found at Loughor, on which there is an Ogham, which Mr. Longueville Jones made out to be L(?)AS IC. But if the reader will turn to p. 344 he will find, facing it, a drawing of the said altar from an original by the same energetic antiquarian. According to the drawing I maintain that the reading is L(?)*vic*, which, if the drawing be correct, should be completed by inserting *e*, which makes it *Levic*; that is, according to the Irish method of reading, *Lefic*. The former reminds one strongly of *Leucarum*, the name of the Roman station in the neighbourhood. But which are we to trust, Mr. H. Longueville Jones' reading or his drawing?

Facing p. 258 of the *Arch. Camb.* for 1868, he gives us a drawing of the Gulval Stone in Cornwall, and reads

QVENATAVI...IC
DINVI FILIVS.

I would suggest, with great diffidence, that the character over which the horizontal *I* is written is a *c*, and would accordingly read

QVENATAVCI IC
DINVI FILIVS.

If I am right, *Quenatauci* would probably be the same name, in an earlier form, as *Conetoci*, which also occurs in an inscription found in Cornwall, and mentioned on the next page. The blending of *ue* into *o* is not unknown in Welsh, and possibly *Conetoci* contains an instance of it in old Cornish.

In the *Arch. Camb.* for 1871 (pp. 266-70) Mr. Brash discusses the Penrhos Llugwy Stone, which has on it the inscription

HIC IACIT
MACCVDECCETII.

There he tries to show that it commemorates a person belonging to the Gaedhelic race; the second line he resolves into *Maccvi Decceti*, which makes the epitaph read partly Irish and partly Latin, as if we met in an English churchyard with a gravestone to the following effect: *Here lies James the filius of Smith*. Then he proceeds to equate *Decceti*, which would be a genitive in *-i*, with the Irish names *Decedda*, *Deccodah*, *Dlecceda*, which are also genitives, but not in *-i*. But even supposing he had succeeded in equating the names in question, it proves nothing, for we already know that Irish and Welsh names are often essentially the same. Besides "the Macutus theory," as he calls it, is not so easily set aside as he imagines; but before proceeding further it is necessary to state that *Machutus* and not *Macutus* is the Latinized form of the name in question. It occurs as *Machutus* twice, as *Machutii* once, and once as *Machati* in the ancient martyrologies quoted, pp. 27, 28, 30, 34, by Haddan and Stubbs, in the first volume of their work entitled *Councils and Ecclesiastical Documents relating to Great Britain and Ireland*. Further we read in the lives of the *Cumbro-British Saints*, p. 261, of a *puella Machuta nomine*. Mr. Brash quotes from Rowlands' *Mona Antiqua*, p. 156, as follows: "Mechell, or Macutus, as in the Roman kalendar, was the son of one Ecchwyd, the son of Gwyn, who was grandson of Gloyw gwladydan, lord of Gloucester, in the time of the Saxon massacre at Stonehenge." What Roman kalendar Rowlands refers to I do not know; at any rate in the one prefixed to a collection of Roman Catholic prayers, published under the title of *Albydd neu Agyrial Paradwys yr Cymry*, at Liege, in 1670, the Latinized form, as far as it is such, is *Machut* and the Welsh one affixed to it *Machudd*; the Saint's day according to that is the fifteenth of November. *Machudd* has over and over again been confounded with, or changed into *Mechell* or *Mechyll*, and possibly *Machudd* should be read for *Marchudd* in the *Arch. Cam.*, 1872, p. 315, where we read: "Marchudd: whence men of Anglesey and others. *G.* a man's face gardant, bearded proper, wreathed about the head *a* [and *b*]," to which G. T. C. adds, "He was the first of those fifteen families called the fifteen tribes of North Wales." Where Rowlands got the name *Echwyd*, for *Ecchwyd* can only be a clerical error, is not clear: the *Myvyrian*, it is true, has the variants *Echwys*, *Cochwyl*, *Arthwys*, *Mochwys*, but it had not been published when Rowlands wrote; one thing is certain, he could not have invented it nor could it have been suggested by the *Ecceti* of the inscription, with which, taken as meaning *Ecceti*, it agrees letter for letter, as might easily be shown from what we already know to have been the course of phonetic change in Welsh. As to the spelling of the preceding word, if we are to read *Maccvi*, the *vi* has the same meaning as *ui* in *pressuir* in the Capella Glosses, *Arch. Cam.*, 1873, p. 6, and would be merely an attempt to render the Welsh *ŷ*. For my part, however, I should have preferred reading *Maccvi*, i. e. *Maccind*, with which compare the old Welsh names *Margetiud* and *Griphiud*, now *Meredydd* and *Gruffudd*. Thus the

whole inscription would be "*Hic iacit Maccid Ecceci*," = *Here lies Maccid (the son) of Ecceci*." According to Mr. Brash's supposition the Welsh must have divided *Maccid Ecceci* into *Maccid Ecceci*, and taken the former word to be the proper name of the person in question, both of which steps are highly improbable; nor need we expect Serigi Wyddel and his companions to have left us more inscriptions than the Danes, who also ravaged this country on various occasions. So, on the whole I fail entirely to see that the epitaph at Penrhos Llugwy is Irish; indeed that we should be thus driven to vindicate the tombs of our ancestors seems to me to be altogether a little preposterous, to say the least of it.

I remain, &c.,

J. RHYS.

THE POVERTY OF THE WELSH CLERGY.

SIR,—Mr. Barnwell, in a late number of the *Arch. Camb.*, conjectures that the custom of offering to the clergyman and clerk at funerals arose from the great poverty of the majority of the Welsh clergy in former days; so that the offerings were not mere complimentary expressions of respect, but intended as a material assistance. When, as late as the end of the last century, this poverty attracted some public attention, what the poverty of the preceding two centuries must have been it is difficult to imagine. As a specimen, however, of what it was in 1788, we give the following extract from the *Annual Register* of that year:

"Among the several returns which were made to the House of Commons in compliance with Mr. Gilbert's Act, was one from a poor Welsh curate, who, after delineating the distresses of his poor neighbours, adds,—'But their distresses cannot be greater than mine are. I have a wife who is far advanced in her pregnancy. I have around me nine poor children, for whom I never yet could procure shoe or stocking. It is with difficulty I can provide them with food. My income is £35 per annum, and for this I do the duty of four parishes.'"

I am, etc.,

INDIGNANS.

BOAR-WORSHIP IN WALES.

SIR,—In a late number of your *Journal* (vol. iii, p. 256) Mr. Brash states that there are some indications in the writings of the Welsh bards that the *cultus* of the boar prevailed at one time in this country. Possessing but a very slight acquaintance with these ancient writings, I shall deem it a favour if Mr. Brash will give us the passages, or some of the passages, in which allusion is made to this kind of worship among the Welsh.

I am, Sir, yours obediently,

W. H. P.

LLANFIIANGEL CWM DU.

SIR,—The late Mr. Carlisle in his *Topographical Dictionary* says that the inhabitants of the above parish are indignant at being supposed that they live in a black or dark valley; and that the name of Cwm Du is a kind of nickname and perversion of the proper name Cwm De, which Mr. Carlisle says means a fair or south valley. Without entering into the etymological question at all I should feel much obliged for any information as to the alleged fact of the popular indignation against the name of Cwm Du as here stated. I should think the whole statement extremely dubious, and that the inhabitants, at least at the present time, do not quarrel with the name.

Carlisle compiled his *Topographical Dictionary* in the early part of the century, and local circumstances may have altered much since that time, but still the statement, if made in earnest, as it seems to be, has a very mythical appearance.

It is not a matter of importance; but if any of the more aged inhabitants of the district can confirm, in the least degree, the truth of the story, I should be glad. If so, some member who has an opportunity of inquiring will, I hope, communicate the result of his investigation to yourself as editor.

I am, Sir, yours respectfully,

ESQUIRE.

CIRCLES.

SIR,—The other day I was struck with a statement of Bruce of Abyssinian fame that an Arab chief on the south-western coast of Arabia having taken under his protection an Englishman, and having to leave him for a short time, stuck his spear into the ground, and traced a circle round it, in which his protégé was to stand until his return, if he wished for protection from violence, or even death, for as long as he remained within the circle he was safe.

Now, although a circle is the figure most easily and naturally drawn, yet it is not impossible that there may be some connecting links between this Arab custom and similar ones practised in some of the islands of the southern seas, as well as those numerous stone ones found in most portions of Europe. Some of these have been considered as places of religious worship, which indeed in some instances may have been the case, although no satisfactory arguments in support of such a theory have as far as I am aware been brought forward. It is true such circles may in one sense be said to consecrate the encircled space, so far as to make intrusion within its limits unlawful and impious; but to jump from this supposition to the conclusion that they were places of religious services or assemblies can hardly be allowed. Isolated stones surrounding a grave, they would have been no use as a protection, but for their

supposed character. If these stones were always isolated and the intervening spaces not filled up by some material or other it is clear they would be no protection against cattle or other animals. Hence perhaps a slight difficulty, but hardly of such a character as to weigh against the opinion of those who I believe are among the best authorities of the present day.

A. B. A.

TREUDDYN, FLINTSHIRE.

SIR,—Some years ago there was to be seen near this place a massive *maenhir* erect on a tumulus, described about 1800 as *coarsely paved*. What this expression means seems ambiguous, unless the so-called tumulus was a cave of rough stones. The stone itself was seven feet broad and only five long, its breadth being under two feet. It was known as *Carreg y Llech*, both words meaning a stone, but the latter more particularly perhaps expressive of a funeral stone. Is this monument in existence?

Many Breton antiquaries confine the meaning of the word to semi-wrought stones, or at least such as have sides as smooth as if they had been toolled. In this case the employment of *Carreg and Llech* together is so far worthy of notice as if partially indicating that *Llech* must almost have been identical to *grave*, or some such word, when thus following *carreg*.

I remain, Sir, yours truly,

A MEMBER.

THE BROADWARD FIND.

SIR,—In the beginning of April I visited Broadward Hall, on the kind invitation of Mr. A. W. Crichton, and accompanied him to the field in which the bronze implements were found. I am, therefore, able to add a few additional particulars to the interesting accounts which have been already published by Mr. Owen Rocke and Mr. Barnwell.

On the very edge of the former morass, and on a somewhat higher level, out of flood's way, is the site of a circular tumulus levelled to within a foot of the surrounding field, and partially cut away on the north by the fence and ditch of the adjoining meadow. It must have been levelled at a remote period, for a very large ash-tree, recently fallen, grew on the present level. The soil removed from the tumulus was probably thrown into the morass to improve its condition; and with the soil the urn, of which a fragment, from rim to base, has been preserved, was there deposited. The urn appears to have been turned on a wheel, and the ornamental band (see p. 83) seems to have been painted on the surface with a black pigment before it was burnt.

In a nearly straight line to the north-east are the other two tumuli referred to by Mr. Rocke; the middle one in a great measure

levelled, and the one by the river-side apparently undisturbed, supporting a fine grove of trees. Mr. Crichton told me that one of the drainers sloped away a small part of the mound on the side next the river, and remarked that the earth had been puddled: a precautionary measure, perhaps, of its constructor to guard against the wash of the stream in flood time.

I had carefully examined the remains which were submitted for the examination of the Society, of which Mr. Barnwell has ably and carefully described the most distinctive forms; and so I determined to look through the box full of fragments which remained at Broadward, in order to see whether I could detect any fresh form among them; but I could only find two fragments which materially differed from those described: one a dagger-handle somewhat similar to that described by Mr. Barnwell, save that it has no opening in the centre; and the other a quadrangular handle almost identical in shape with the supposed scabbard-end of a bronze sword. (Wilde's *Cat. Dublin Museum*, p. 46, fig. 335.) This fragment is about two inches and a half long, about half an inch wide at the end (which is not closed with metal), and increasing to one inch where it is broken away. It could not have served as a scabbard, for, like the ferules or darts and No. 11, it is moulded on a core or kernel of burnt clay. The use of such a core appears to have been a common practice with the Danish founders, in order to prevent a waste of metal.¹ It may be that the thin and taper portions of wood which extend to the point of some of the spear-heads, have been used for the same purpose, and have become carbonised by the molten metal when it was poured in.

In addition to the ordinary processes of casting in moulds of stone, or metal, or in an impression in sand, a third process was employed by the Danish founders for more complicated forms, and for producing ornamental designs on the surface. A core of clay was moulded of the required form, dried, and baked. Around it a fac-simile of the object intended to be produced was made in wax, on which, when ornament was desired, a skilful workman with tools of bone etched his designs to be reproduced in the casting. The wax facsimile was surrounded with a covering of clay well tempered with cowdung or other fine combustible substance, in order to make the mould porous. Supports in hardened clay connected the core with the outer covering. The mould was then fired in order to harden it, and to cause the wax to run out through an opening into which the molten metal was afterwards poured. M. Morel, from whom I borrow these details, in his able paper² shows that such designs could not have been otherwise executed on bronze, because there was no steel graving needle to be had, and one of flint would have been too clumsy. He remarks also the absence of any appearance of the design having been scratched or cut on the surface. In

¹ See remarks of M. Herbst, *Mémoires de la Société Royale des Antiquaires du Nord* for 1869, p. 279.

² "Sur les Métaux employés dans l'Age du Bronze," *ibid.* for 1866.

this manner, then, the design on the spear-head No. 7 must have been produced.

I may here remark that the implements were deposited in a clayey alluvium which adheres to the fingers when they are examined, and not in peat. M. Morel states that bronze implements found in peat are often as fresh as when they come from the mould, while those which are found in earthy matter (*terreau*) are more or less oxidised and encrusted with hydrated carbonate of copper; and he accounts for the rough, swelled out, and sometimes eaten away surface so apparent on some of the Broadward implements, by the explanation that when liquid bronze metal is subjected to the action of too much fire, the casting loses its homogeneity, and becomes porous, which favours oxidation in the interior of the mass.

One more remark before I conclude. Mr. Roëke states that the bronze objects are all, more or less, imperfect, bent, or broken, and appear to have been so at the time when they were buried. This fact will occur to any one who carefully examines them. Coupled with their occurrence in large masses, it remarkably coincides with the circumstances of the numerous finds in the peat mosses of Schleswig and South Jutland recorded by M. Engelhardt.¹ The mutilation was in both cases intentional; and the deposit, whatever may have been the motive, was not the result of accident.

It may interest the members of our Society to learn that Mr. Crichton has kindly consented to exhibit the articles described by Mr. Barnwell at the Knighton Meeting, and that at the proper season he proposes to superintend fresh explorations on the same ground, when we may reasonably hope for the discovery of fresh forms.

I remain, Sir, yours faithfully,

R. W. B.

GWYTHERIAC NUNNERY.

SIR,—In the *Memoirs of Dean and Bishop Goodman*, by the late Archdeacon Newcome, mention is made of a "Composition" between Reginald de Grey, Lord of Ruthin, and Anian Bishop of Bangor, wherein it was stipulated that "the Bishop should not ordain any of Lord Grey's vassals without his permission, as that act would emancipate them; and that he should have the liberty of enjoying, without molestation, the goods of deceased nuns, the administration of the temporal goods of the ladies of Gwytheriac Nunnery having been, as it appeared, a bone of contention between the temporal and spiritual lords."²

Now where was Gwytheriac Nunnery? Tanner, the great authority on such matters, evidently takes it to be the same with Gwytherin. Thus he has "Witheriac or Guitherine. A nunnery here is mentioned by many that write of S. Wenefrede."³ But this can hardly be correct, for neither Lord Grey nor the Bishop of Bangor

¹ *Denmark in the Early Iron Age*. Williams and Norgate.

² *Memoirs*, p. 40.

³ *Notitia*, p. 708.

could have had anything to do with Gwytherin or its nunnery, which lay in the lordship of Rhufoniog and the diocese of St. Asaph. We must, therefore, look elsewhere for its identification, and I think we have not far to go. Close to Ruthin, in a beautiful but sequestered spot, lies the little village of Efenechtyd, the very name of which implies that it was once a nunnery (Y Fenechdyd). There is, moreover, a tradition to the same effect; and it is said that the old-fashioned knocker on the church door was intended to illustrate the parable of the ten virgins,—an illustration which would have peculiar appropriateness for a nunnery church or chapel. This is further corroborated by the fact that when Robert of Shrewsbury was collecting materials for his Life of St. Winifred, about A.D. 1140, he applied for information, among others, to the men of Rhos and Ruthin ("consultis Rossis et Ruthensis"), so that he must have had some good and definite reason for coming hither. This, of course, he would have in the sister foundation of "Gwytheriac"; and we learn at the same time whence came the lady whose tomb in Ruthin Church the quaint Churchyard describes in his *Worthines of Wales*,—

An ankres, too, that neere that wall did dwell,
With trim wrought worke in wall is buried well.

Putting all these things together, I think we need have little hesitation in concluding that, although there seem to be no traces of the old name of Gwytheriac, the *Nunnery of Gwytheriac* may be identified with Efenechtyd.

I remain, Sir, yours truly,

D. R. THOMAS.

HISTORY OF MAELOR CYMRAEG.

SIR,—The arms of Roderick the Great were, *gules*, a chevron inter three roses *argent*. The arms of Meredydd ab Owain, Prince of Powys, were, *or*, a lion's gamb erased *gules*, armed *azure*, which had previously been borne by Merfyn, Prince of Powys, the third son of Roderick the Great. Merfyn was slain in A.D. 900, and left issue, three sons,—1, Llewelyn; 2, Triffyn; and 3, Iarddur, who was drowned about A.D. 950; and a daughter named Avandreg, who married Idwal Foel, King of Gwynedd. Llewelyn ab Merfyn, who was excluded from the crown of Powys by the usurpation of his uncle Cadell, and his cousin Howel Dda, successively kings of South Wales, was father of a daughter and heiress, Angharad, who married Owain ab Howel Dda, King of South Wales, by whom she had issue, two sons,—Meredydd ab Owain, Prince of Powys, who bore his mother's arms; and Llywarch ab Owain, who was taken prisoner in A.D. 986, with two thousand troops, by Harold the Dane, and deprived of his eyes.

I remain, Sir, yours faithfully, J. Y. W. LLOYD, K.S.G.

Archæological Notes and Queries.

Note 13.—CATH BALUG. Some of the readers of the *Archæologia Cambrensis*, besides myself, may have been led on a wild cat chase by the following words of Pughe's under *Pali*: "Cath bali,—the glossy fur cat; an epithet for some ferocious animal, probably a tiger." Under *Pulug* he makes a similar statement, with the addition that it is mentioned in "the historical triads" as "one of the molestations of Mona, which were reared in it." Turning to the triads, I find in Geo's reprint of the *Myvyrian* (p. 398) a reference not only to *cath pulug*, but also to *meibon paluc*. The wording, however, sounds anything but historical. Page 410 it is called *cath balug*. On turning to the *Iolo MSS.* (p. 81) the *cath pulug* turns out to be no cat at all. The words there are to the following effect: "Ag yng Ngwaith Cerrig y Gwyddyl y bu lladd arnynt, a Chaswallon Lawhir a laddes a'i gledd ei huu Syrigi Wyddel ab Mwrcan, ap Eurnach hen ap Eilo ap Rhechgyr ap Cathbalug, ab Cathal," etc. Of course, as everybody will perceive, *Cathbalug* is an Irish proper name beginning with the syllable *cath*, the equivalent of our *cad*, as in *Cadwallo*, *Cadfan*, etc. Since writing the above my attention has been called to a mention of *Cath paluc* in a poem printed in Skene's *Four Ancient Books of Wales* (ii, p. 53), to which I would refer the reader.

J. RUS.

Note 14.—TWRCH TRWYTH. The words *twrch trwyth* seem to represent the Irish *tore* and *triath*. Now *twrch* and *tore* seem to have the same meaning; but as to *triath* it has, according to Cormac's *Glossary*, the following meanings: *triath*, gen. *treith*='rex'; *triath*, gen. *trethan*='mare'; and *triath*, gen. *trethirne*='aper.' What then do the words *twrch trwyth* taken together mean, as they occur in the *Mabinogi* of "Culhwch and Olwen," and is there any Irish version of that tale? The mutations do not permit us to regard *trwyth* in this instance as anything but a word borrowed from Irish; both *trwyth* and *Cathbalug* show that the Irish once sounded their *th* like our Welsh *th* or very nearly so: now it has the sound of *h*.

J. R.

Note 15.—DEFFROBANI. We are told in the Triads that our ancestors came here from *Deffrobani* and "Gwladyr Haf." *Deffrobani* is evidently Taprobane, or the island of Ceylon. An answer to the question—what was known in the middle ages or later about Taprobane might possibly enable critics to discover why that island was fixed upon by the inventors of the Triads, and what materials they had at their service. The following is all my information on the subject:—1. Ceylon was not unknown to the Romans. 2. Marco Polo visited it about the end of the thirteenth century. 3. Keating in his *History of Ireland*, p. 246, records a tradition that the ancestors of the Irish set out from Egypt, sailed between Asia and Tap-

rubano, and ultimately got round Asia and into Erin. 4. Dr. Bosworth has in his compendious A.-Sax. Dictionary the following:—"Deprobane, *The island Taprobane*;" where he has met with the word I have failed to elicit; perhaps some person who is lucky enough to be able to consult the larger edition of the doctor's work could enlighten us on the point. J. R.

Note 16.—ENEAS. Is the Brutus tale of Welsh or English origin? Evidently *Brutus* is an etymological creation as far as Britain is concerned. Now *Brutus* is also written *Bryttys*, but as Welsh *y* when differing from *i* had in Middle Welsh the sound of *u* (its sound in *fy*, *dy* being probably unknown even in Salesbury's time), *Brutus* and *Bryttys* would be pronounced exactly the same; so from *Brutus* according to G. ab Arthur's Brut this island was called *Brytaen* and the people *Brytanyeyt*, while the Tysilio Brut, eliminating the spelling discrepancy, gives us *Bryttys* and *Bryttunait*. It is to be noticed that it is not *Brythoniaid* that is thus explained, but *Bryttunaid* and *Brytaen*, comparatively modern words borrowed probably from English. The A.-Saxon for Britain is *Bryten* (or *Beytten*) and for Briton *Bryt*; in old English these became respectively *Bruten* and *Brut*; so no arrangement could be more charming than that *Brutus* should colonize *Bruten* or *Bryt-us Bryten*; of course *Brutus*, seconded by Roman influence, would be more than a match for *Brytus*. The Welsh claim comes in more successfully in the person of *Eneas*, who was to be the chief ancestor of *Brutus* and the *Æneas* of Virgil, as Giraldus (or some one of his models) discovered that *Eneas* is merely the Latin way of writing the Welsh name *Eniaun*, which we now spell *Einion*. Probably the tale consists of many pieces joined together at different times; by the way, what is the date of the oldest version of it? J. R.

Note 17.—CONSTANTINOPLE. A more unconscious method of etymologizing has been followed in the treatment of some foreign names of places, thus *Constantinopolis* becomes successively in Welsh *Constinoblis* and *Corstinabyl*, which one meets with in "Ystoria Chyarllys," and looks like a Welsh name derived in part from *cors*; "a swamp." Similarly *Ἱεροσόλυμα*, Jerusalem, became in the hands of Welsh scribes *Caerussalem*, whence our hyanologists have had their *Caersalem*, which has induced some of our Gor-Gymry to believe that they will find the "heavenly Jerusalem" to be a Welsh institution. J. R.

Note 18.—BLEDRWS. With respect to *Bledrws* I was rash in your last number, for I find *Bledrws* also is well attested; thus one of Howel Dda's advisers is called *Bledrws* vab Bleidydd, and we read in the *Myvyrian*, p. 549, of a *Bledrws* tywysawc Kernyw." J. R.

Note 19.—TWR GRON. This name is valuable as showing that *twr* was once feminine in Welsh; it is the Latin *turris* or the French *tour*, both of which are feminine. Welsh analogy is against mono-

syllabic nouns with *w* remaining feminine, hence the word *twr* is now invariably masculine. J. R.

Note 20.—PRESSUR (gl. adfixa). I allude to the last number of the journal, p. 6 (17). No doubt *pressur* is identical with our modern *prysur*, and I hold the digraph *ui* to be an attempt to render the sound of the Welsh *u*. The word seems to the med. Lat. *pressura*; this however is a noun, while *prysur* is an adjective; but compare our adjective *ysceler* from the Latin *scelus*, *sceleris*. According to Ducange *pressura* meant, among other things, “moles-tia,” “censura,” “turba comprimeus.” I find it in the following hymn attributed to Bonaventura:—

Crux in omnibus pressuris,
Et in gravibus et duris,
Est totum remedium.
Crux in pœnis et tormentis
Est dulcedo piæ mentis,
Et verum refugium.

J. RHYS.

Note 21.—LLYN CAWS. A contributor to *By-Gones* furnishes the following short piece of folk-lore respecting the origin of the name *Llyn Caws*: “There is a little lake situated above the celebrated fall of Pistyll Rhaiadr, called *Llyn Caws*. The following origin of its name was given to the writer of this by an old inhabitant some years deceased, that ‘Queen Helena, when passing through Wales, after encamping in Hirnant Coris, at a place called ‘The Place of the Beds’ (the trench is still strongly marked), proceeded on her way towards England. On arriving at the top of the hill above the lake she took out a cheese to distribute it amongst her followers; but it tumbled out of her lap, and rolled down the hill into the lake, and that is why it got the name.’”.....

Query 18.—NANTGYNDANYLL. In the third Appendix to Professor Rees’ *Welsh Saints*, which contains “a list of churches and chapels in Wales,” we find (p. 332) *Nantgyndanyll* as the name of one of the churches in Carnarvonshire. There is, I believe, no church or parish bearing that name anywhere in that county at the present day. Can any one inform me what place is intended? *Nantgyndanyll*, a name which I have not met with elsewhere, is stated to be under the invocation of St. Deiniol, the saint to whom, among other churches, the Cathedral at Bangor is dedicated. DEINIOL.

Miscellaneous Notices.

BRECON PRIORY.—Efforts are now being made to complete the restoration of St. John’s Priory Church at Brecon, and contributions for that purpose are urgently wanted. In the opinion of Sir Gilbert Scott “there is no doubt that it is one of the finest specimens of churches of its scale, and in the highest degree worthy of all possible

pains being expended on its restoration." The cost is estimated at £5,000; but of this sum about £3,000 have already been raised in the locality. To meet the deficit it has been found necessary to appeal to the public at large; "but this general appeal," the promoters state, "has not been put forth until it was clearly ascertained—heartily and generously as the call has been responded to in the town and neighbourhood—that the large sum required could not be procured from local resources. Hence the necessity the Committee feel themselves under of appealing for aid to generous Churchmen not immediately connected with Brecon." Contributions for this highly desirable object may be sent to the Rev. Herbert Williams, Vicar of Brecon.

PRESERVATION OF ANCIENT MONUMENTS.—According to the accounts which we have seen, no less than *two* of the ancient monuments of Wales, including Monmouthshire, are to be protected by the provisions of Sir John Lubbock's Bill; these favoured two being "The Dolmen, Plas Newydd, Anglesey," and "Arthur's Quoit, Gower, Glamorganshire." Evidently (the more is the pity) the worthy Baronet has never heard of the Welsh *triad*, or we have no doubt he would have made an effort to give us that mystic number instead of this prosaic two.

HOLT, NEAR WREXHAM.—St. Chad's Church, Holt, Flintshire, is one of the finest and largest old parish churches in North Wales, being much of the same date and style of architecture with the neighbouring churches of Wrexham and Gresford; but of late years it had become so very dilapidated, that recourse to restoration was found absolutely necessary. The work has been commenced under the direction of Mr. John Douglas, architect, of Chester. A considerable sum has been raised for the purpose; but still something like £1,000 has to be collected before it can be completed, and persons disposed to aid in the good work are asked to contribute to the restoration fund. We hope the work of restoration is in every way worthy of this magnificent church.

Reviews.

ANNALS AND ANTIQUITIES OF THE COUNTIES AND COUNTY FAMILIES OF WALES. By THOMAS NICHOLAS, M.A., Ph.D., F.G.S. Two vols. 8vo. London: Longmans and Co., 1872.

IN these two elegant volumes Dr. Nicholas presents us with a large amount of information, historical, archaeological, and genealogical, relating to the "thirteen counties" of Wales, in a highly attractive form. Each county is treated separately, and in alphabetical order. The author remarks in the preface that the "work may be considered in the light of a new Visitation of Wales, conducted, not

under the auspices or authority of the College of Arms, but in obedience to a frequently expressed desire that a more complete and faithful account than existed should be provided of the great families of the Principality, combining, as far as possible, ancient with modern times." The visitation thus voluntarily undertaken has, we are glad to state, been carried out to a fairly successful issue, and the result embodied in these volumes will be of no small value to persons who may have occasion to travel in the same path. The work may be described as consisting of two main divisions, one ancient, and the other more or less modern. Both these subjects have, to some degree, been treated of before; but their combination to form one whole is a feature peculiar to the work under notice, and so far it may be said to have no precedent.

Each county is, as far as possible, treated as a unity. In the first place we have its physical features; its ancient and mediæval history; its antiquities, generally divided into prehistoric and historical; and its old and extinct families. The lists of high sheriffs and members of Parliament form a sort of connecting link between the past and the present, and serve to introduce the more modern portion which treats of the families of each county as now existing, their lineage, dignities, alliances, and public services.

Most of the details have been worked out with praiseworthy industry, and the latest and best authorities appear to have, in every case, been consulted. Few things seem to have been taken at second hand. "The whole country," we are told, "has been actually visited. Descriptions and accounts have been given from personal inspection; facts, dates, names, have been obtained from the documents or direct testimony of the families themselves." This constitutes the principal value of the book. Since the time of the "industrious Pennant" few writers who have undertaken to write books about Wales have taken the trouble of seeing it with their own eyes.

A very considerable portion of the work is necessarily devoted to genealogy. The Welsh people, as is well known, are and have always been partial to pedigrees; and of the documents of the past that have come down to us, no small number belong to this subject. The following extracts give us Dr. Nicholas' estimate of their value, accuracy, and importance:

The abundance of genealogical records found among the Welsh has exposed them to the charge of uncritical credulity and extravagant assumption. The practice of recording and multiplying copies of pedigrees should, on the contrary, protect them from such a charge. The fact is that genealogy amongst the ancient Welsh was a study intertwined with the whole of their social life, and an element in their law of property; and from this circumstance the natural history of the Welshman's predilection for the practice is clearly and rationally traceable. By law a man held rank and claimed property "by kin and descent." He must show his lineage through nine generations to be a free Cymro and holder of land. "A person past the ninth descent formed a new *Pen Cenedl*, or head of a family. Every family was represented by its elder, and these elders from every family were delegated to the national council. Genealogy was, in this sense, a consti-

tuent in the social and political life of the Cymry before the time of Howell the Good, and its position was confirmed by his revised code."

The mere mention of such long established national customs is sufficient to explain and justify the prominence given to genealogy amongst the families of Wales. The order and authority of the custom also favours belief in the general accuracy of its results.

The editor remembers the time when he had doubts himself respecting the value of our pedigrees, and is not even now insensible to the need of caution and scrutiny in their reception; but experience has led to a large qualification of his scepticism. The careful inspection of voluminous ancient documents originating from different quarters, but containing matters in common, and the collation of lineages which were but copies or recensions made at wide intervals from originals or other copies, have convinced him that in early times great care must have been exercised in the production and transmission of such records; and that, although not free from occasional errors, they possess a general accuracy quite sufficient to convey substantial truth. He certainly sees no reason for questioning the reliability of Welsh pedigrees in the main, which would not apply at least with equal cogeny, to the lineage, *e. g.*, of Scotchmen who trace to the Hamiltons, Gordons, and Douglasses, or of the English who manage to trace to the Roll of Battle Abbey.

Some have an affectation of depreciating all pedigrees and all pride of ancestry and antiquity. Such weakness is pardonable in those whose ancestry brings them scanty credit, or whose degeneracy is a reproach to their more distinguished predecessors; but it is a weakness seldom betraying itself beyond these limits. To human nature it belongs to respect antiquity and value ancestry. An old family, like a seer, tree, or mansion, wins veneration by its mere age as well as by other and possibly higher qualities.....

Wales is a country of old annals, old customs, and old families, as well as old rocks and mountains; and the Welshman may ask his countrymen, with as much reason as Cicero had in asking his own, "*Quem non moveat clarissimis monumentis testata consignataque antiquitas?*"

There are nearly two hundred well executed illustrations on wood, from photographs, embracing cromlechs, castles, churches, gentlemen's seats, coats of arms, and similar objects. They constitute an important and characteristic feature in the work.

Much of the value of a work of this kind consists in its completeness. In this respect the present production is not quite so satisfactory as could be wished. Some scores of families which, according to the plan, ought to be recorded, are altogether omitted; and several others which, so far as we can see, have no claim whatever to the distinction of belonging to the "county families," are here included. The omissions, we are told, are in some instances unavoidable, no information having been received respecting these families. This is much to be regretted. The author more than once refers the reader to the second edition for particulars not given in this first impression. When a reissue takes place, we hope that these omissions and redundancies, with some other inadvertencies which we have noticed, will receive due attention; but it must be acknowledged that it is somewhat difficult to draw the exact line of demarcation in this as well as in most other matters.

SOME ACCOUNT OF THE ANCIENT MONUMENTS IN THE PRIORY CHURCH, ABERGAVENNY. By OCTAVIUS MORGAN, Esq., M.P., F.R.S., F.S.A., President of the Monmouthshire and Caerleon Antiquarian Association. Newport: H. Mullock.

WE somewhat tardily call the attention of our readers to this handsomely got up little volume, which was issued to the members of the Monmouthshire and Caerleon Association in December last. It is the most valuable publication on the antiquities of Monmouthshire issued by the Society since the appearance of Mr. Lee's well known *Isca Silurum*. The monuments described in the work "form a remarkably good and most instructive series of monumental effigies from the twelfth to the seventeenth centuries, showing the various forms and characters of such structures, and displaying in an admirable manner the various changes which successively took place in the arms and armour of the knightly warriors; exhibiting a valuable and consecutive series of illustrations, not only of armour, but also of costume, as well of ladies as of knights, during a period of four centuries." The learned author prefaces his account of the monuments with short accounts of the Priory Church, the barony of Abergavenny, and some remarks on the ancient armour of the thirteenth, fourteenth, and fifteenth centuries, with the view of making the subject more intelligible to his readers. The work has been admirably illustrated by a beautiful series of photographs, thirteen in number.

We would gladly see the Monmouthshire and Caerleon Association, which has since its foundation in 1847 rendered such excellent service to the cause of archæology in Monmouthshire, turn its attention to a more thorough investigation of the antiquities of that favoured county, by promoting the publication of *parochial accounts*, as published by the Powys-land Club in the *Montgomeryshire Collections*.

THOMAS' HISTORY OF THE DIOCESE OF ST. ASAPH.

WE are glad to learn that this laborious and valuable work is progressing very satisfactorily, and that it is intended to bring out the two remaining Parts in one, a considerable portion of it being already in the press. The whole work is likely to extend to about eight hundred pages; and as the price is to be raised as soon as the whole is once issued, we would strongly recommend those who wish to become possessors of the work—and they ought to be many—to send in their names without delay.

PART I of the sixth volume of *Collections Historical and Archæological relating to Montgomeryshire* has lately been issued by the Powys-land Club. The principal contents are: History of the Parish of Garth Beibio; Armorial Shield in Buttington Church; High Sheriffs

of Montgomeryshire; Portraits connected with Montgomeryshire; Parochial Account of Llanidloes (continued); Herbertiana; Monumental Effigies in Montgomery Church; Circular Flint Knife found at Trefeglwys; Mould for casting Tokens found at Mathral; and Welsh Poetry illustrative of the History of Llangurig. The Part is well illustrated, especially the portion relating to Llanidloes Church.

Collectanea.

RUSSIAN ARCHEOLOGY.—The venerable city of Kief has been chosen as the seat of the next triennial meeting of the Russian Archæological Congress, which is to take place in the summer of 1874. Count Onwarof, President of the Moscow Archæological Society, has issued circulars calling the attention of antiquarians to the exhibition which will then and there be held. All kinds of objects in any way illustrative of Slavonic archæology will be gladly received for exhibition, and it is hoped that a most valuable and instructive collection will be brought together.

THE precious MS. known as the "Gospels of Mac Ournan" has, by the consent of the Archbishop of Canterbury, been lent for the purpose of having some of its pages photozincographed, to illustrate the series of the national MSS. of Ireland in course of publication under the direction of the Master of the Rolls.

MR. A. W. FRANKS has intimated to the Society of Antiquaries his intention of working up the details connected with a portion of his Bronze Period, dealing with each of the countries specified separately. Special attention was called to the bronze or rather copper implements sent for exhibition by Captain Bloomfield, and found in Central India. With two trifling exceptions they are the first implements of the kind which have as yet turned up in that country. Upwards of four hundred of them were found together.

DISCOVERY OF A TOMB.—A few weeks ago Mr. Howel Pugh, of Tyddyn Bach Farm, in the parish of Llanfachreth, near Dolgelley, Merionethshire, discovered a vault containing human remains in a field which he was preparing to plough. The field rises abruptly in the centre, like several other fields in the locality; and on this eminence stood, and had stood, it may almost be said, from time immemorial, a huge stone which interfered with ploughing operations. Mr. Pugh, therefore, determined to move it, though the task was one of considerable difficulty. It was at first proposed to resort to blasting, but eventually the stone was dragged away by a team of horses. A deep hole was then found on the spot which had been covered by the stone, and at the bottom of the hole very dark earth

mixed with stones. With the aid of a crowbar Mr. Pugh discovered that there was probably a cavity lower down, and a little excavation revealed a stone vault containing human remains, a brass dagger, and a gold ring. It is suggested that the tomb is that of a soldier who fell in one of the battles which were fought in this locality, and that several similar tombs might be discovered. The stone, it is said, bore no inscription. The farm is the property of John Vaughan, Esq., of Nannau.

THE following paper "On some Human Bones found at Buttington, Montgomeryshire," supposed to be relics of the Danish Invasion, was recently read by Mr. W. Boyd Dawkins, F.R.S., at a meeting of the Manchester Literary and Philosophical Society:—

"Among some papers which have lately demanded my attention, there is one relating to the discovery of human bones in Buttington Churchyard, a hamlet near Welshpool, Montgomeryshire, which is worthy of being placed on record, and being brought into relation with history. In the year 1838 the late Rev. R. Dawkins, the incumbent of the parish, made a most remarkable discovery of human remains while digging the foundations for a new schoolroom at the south-west corner of the churchyard, and in making a path leading from it to the church door. He discovered three pits, one containing two hundred skulls, and two others containing exactly one hundred each; the sides of the pits being lined with the long bones of the arms and the legs. Two other pits contained the smaller bones, such as the vertebrae and those of the extremities. All the teeth were wonderfully perfect, and the condition of the skulls showed that the men to whom they belonged had perished in the full vigour of manhood. Some of the skulls had been fractured, and the men to whom they belonged had evidently come to a violent death. A jaw bone of a horse and some teeth were found in one of the pits, and among the circumstances noted at the time was the fact that the root of an ash tree, growing in the churchyard, had found its way through the nutrient foramen of a thigh-bone, into the cavity which contained the marrow, and had grown until it penetrated the further end of the bone, and finally burst the shaft: the bone and root were compacted together into one solid mass. These remains were unfortunately collected together and reinterred on the north side of the churchyard, without being examined by any one interested in craniology, the few fragments, with some few exceptions, which escaped reinterment being merely the teeth, which were sold at sixpence and a shilling apiece by the workmen, as a remedy against toothache; for the possession of a dead man's tooth was supposed, by the people in the neighbourhood at that time, to prevent that malady.

"The interest in this discovery died away, and, so far as I know, there was no attempt made to bring it into relation with history, although it offers a striking proof of the accuracy of the Anglo-Saxon Chronicle. In the year 894 we read that the Danes, probably under

the command of Hæsten, left Beamfleet, or Benfleet, in Essex, and, after plundering Mercia or central England, collected their forces at Shobury in Essex, and gathered together an army both from the East Anglians and the Northumbrians. 'They then went up along the Thames till they reached the Severn; then up along the Severn. Then Etherned the ealdorman, and Æthelnoth the ealdorman, and the King's thanes who were then at home in the fortified places, gathered forces from every town east of the Parret, and as well west as east of Selwood, and also north of the Thames and west of the Severn, and also some part of the North-Welsh people. When they had all drawn together then they came up with the army at Buttington on the bank of the Severn, and there beset them about, on either side, in a fastness. When they had now sat there many weeks on both sides of the river, and the King was in the west in Devon, against the fleet, then were the enemy distressed for want of food, and having eaten a great part of their horses, the others being starved with hunger, then went they out against the men who were encamped on the east bank of the river and fought against them, and the Christians had the victory. And Ordheh, a king's thane, was there slain; and of the Danish men there was very great slaughter made, and that part which got away thence was saved by flight. When they had come into Essex to their fortress and the ships, then the survivors again gathered a great army from among the East-Angles and the North-Humbrians before winter, and committed their wives and their wealth and their ships to the East-Angles, and went at one stretch, day and night, until they arrived at a western city in Wirral, which is called Legæceaster (Chester).'

"It is evident from this passage that a most desperate battle was fought at Buttington, between the Danes and the combined English and Welsh forces. And when we consider the position of the churchyard, which is slightly above the level of the fields on the east side, and which stands out boldly above the stretch of alluvium on the north side, there can be but little doubt that the battle was fought on the very spot where the bones were discovered. In the *Chronicle* we read that the Danes were compelled to eat their horses. The jaw of a horse was discovered in the excavations, together with many horse's teeth. It is therefore almost certain that these human remains belong to the men who fell in this battle. We cannot tell who arranged the bones in the way in which they were found; nor do we know whether they belonged to Danes, English, or Welsh, but it is hardly probable that the victors would knowingly give Christian burial to their heathen adversaries. The commanding position offered by the camp probably caused it to be chosen by the monks of the neighbouring Abbey of Strata Marella for the site of the present church, and it is very probable that they discovered the relics of the battle, and arranged them in the pits in the churchyard, after the same fashion as is seen in many crypts and catacombs.

"There is another point of interest in this passage of the *Chronicle*. Buttington is said to be on the east bank of the Severn.

Since that time the river course has passed to the westward, to a distance of about a quarter of a mile. Its ancient course, however, is still marked by a small brook running close under the churchyard, and which finds its way into the Severn by 'the main ditch.' In connexion with this I may remark that Col. Lane Fox and myself, when examining Offa's Dyke in the year 1869, lost all trace of it in passing from Forden northwards, when we arrived at this stream. The Severn, flowing at that time close to Buttington Church, would form a natural barrier between the Mercians and the Welsh, and render the erection of a dyke unnecessary. There is no material fact added to this account in the Chronicle of Ethelwerd, or in that of Florence of Worcester, or Henry of Huntingdon.

"It is quite possible to trace at the present time the boundaries of the Danish camp. It was defended on the north-west by the river Severn; on the east by a rampart running parallel, or nearly so, with the road to Forden; on the north-east by the churchyard wall; and on the south by the depression which runs down from the present line of the Forden road behind the Vicarage garden down to what was then the old course of the Severn. It may also have included the site of the out-buildings, opposite to the Green Dragon Inn."

DISCOVERY OF PILE-DWELLINGS.—An interesting discovery has recently been made by Dr. Jentzsch of remains of pile-dwellings in the bed of the Elster, near Leipzig. These traces of pre-historic man, which are so common in the lakes of Switzerland, and in some other parts of Southern Europe, are very rare in central Germany; and, as far as we remember, no indications of the practice of building upon piles have hitherto been found so far north as Leipzig. In the immediate district no traces of its pre-historic inhabitants have previously been met with. These remains, which were discovered during some operations in the bed of the river at Plagwitz, consist of a number of oaken piles sharpened at the bottom, which have been driven into a bed of clay in rows, and a number of oak trunks lying horizontally in the same level as the upper end of the piles. The whole was covered by a considerable thickness of loam. The lower jaw of an ox, fragments of the antlers of deer, long bones of some mammal not yet determined, and shells of freshwater mussels have been found, besides pieces of charcoal and rough pottery; and in the loam about five feet below the surface there were two axes with ground edges.

THE keeper of the manuscripts in the British Museum intends to issue a catalogue of the oldest manuscripts in the national collection, with autotype facsimiles of the choicest early illuminations and texts.

Archæologia Cambrensis.

FOURTH SERIES.—No. XV.

JULY, 1873.

SIR ROBERT MANSELL, KNT., VICE-ADMIRAL
OF ENGLAND.

(Continued from p. 45.)

THE year 1620 found Sir Robert about forty-seven years of age, and most busily employed. It is clear from various entries in the State papers that all matters connected with the construction of ships and the general administration of dockyard stores received his close attention, while at the same time he had to attend, and did certainly attend, closely to the details of the glass-making business, and to the defence of his patented rights. The latter cares must have been by very much the most trying to his temper, for the rising spirit of the century was vehemently opposed to monopolies, of which his was one of the least defensible. His men and material had to be imported, and the former were perpetually leaving him, tempted by high offers from his opponents and rivals both in England and Scotland. He had brought over from Venice John Mariadell'Acqua, who left him to be master of the glass works in Scotland, where however he stayed but a short time and returned to England. Sir Robert accused Mr. Ward, the goldsmith of Cheapside, and others of having seduced him. February, 1620, he sent Howgill and Greene to the Marshalsea for importing foreign glass. They alleged that his glass was bad, and he had supplied them with his worst for the king's new buildings at

Newmarket. Colbourne, the hour-glass maker to the commissioners for glass, also complained that he was forced to buy Sir Robert's London glass, which was bad and high priced. He wishes leave to purchase at Sir Robert's other works, and asks that glass imported contrary to the proclamation, and claimed by Sir Robert, may be held in charge till it be seen whether he can supply glass sufficient. The glaziers also complain that the glass is bad, brittle, and dear; and they ask encouragement for the Scottish works. Sir Robert meets all this by asserting that the scarcity of glass is from no fault of his; that he has spent much in improving its quality; and that its high price is caused by the high price of coal. Then follow conflicting reports as to quality. Four glaziers assert some to be bad, but the most part serviceable. The Glaziers' Company find most unserviceable. Inigo Jones, as surveyor of works, finds the glass mixed, good and bad, and very thin in the middle. These attacks were sharpened by a proclamation, a month before, enforcing the provisions of the patent. Mention is made of a grant for a looking-glass manufactory, to which Sir Robert objects.

After all this it is a relief to find the old sailor once more preparing to appear upon his proper element. 18th January, 1620, it is reported that he is to be admiral of a fleet to be dispatched against the Algerine pirates. Lord Nottingham, whose powers were failing, had sold his office to the Duke of Buckingham, and to the new High Admiral Sir Robert tended his advice to employ the time of peace in building ships of war. In July it was understood that there was really to be an Algerine expedition, and that Sir Robert was to command it. This expedition, though pressed forwards by the London merchants, who suffered much from the Barbary Corsairs, was not popular in the country; from a notion that it was prompted by Gondomar to make England discharge duties which otherwise would fall to the lot of Spain.

The fleet was composed of six king's ships, ten mer-

chantmen, and two pinnaces, in all eighteen sail, commanded as follows :

	Tons.	Men.	Brass Guns.	
Lion	600	250	40	Sir R. Mansell, Admiral
Vanguard	660	250	40	Sir R. Hawkins, Vice
Rainbow	660	250	40	Sir Thos. Button, Rear
Constant Reformation	660	250	40	Capt. Mainwaring
Antelope	400	160	34	Sir H. Palmer
Convertive	500	220	36	Capt. Thos. Lee

			Iron Guns.	
Golden Phoenix . .	300	120	24	Capt. Sam. Argall
Samuel	300	120	22	Chr. Harris
Marygold	260	100	21	Sir John Frere
Zouch-Phoenix . .	280	120	26	John Pennington
Barbary	280	80	18	Sir John Hauden
Hercules	300	120	24	Eusaby Cave
Neptune	280	120	21	Robt. Haughton
Merchant-Bonaventura	260	110	23	John Chidley
Restore	130	50	12	Geo. Raymond
Marmaduke	100	50	12	Thos. Herbert.

It appears from a subsequent letter, 10th July, 1621, from Sir Robert to Buckingham, that Button, a most inveterate grumbler, took great offence at Sir Robert, because he was not made Vice-Admiral. Sir Robert explains that he had engaged Hawkins, a very grave, religious, and experienced gentleman, before he knew that Button would resign his Irish appointment. He expresses himself with great kindness towards Button, and requests that on his return he may be restored to his former command. It appears, therefore, that the selection of officers was left to the commander.

Sir Robert's commission of 20th February styles him Vice-Admiral of England, Admiral of the present fleet, and Captain-General with power to press seamen and exercise martial law. Hawkins was to succeed in the event of the Admiral's death. Sir Robert had a sign manual for £3,000 towards the charges of the service, and Button had a free gift of £1,452 for special service.

While these preparations were going forward the navy commissioners had reported on his accounts as treasurer for the past five years of office. They pointed out various abuses, which however do not seem to have

been of a character calling for reprehension. In August he accounted to the king for the £1,000 due for the glass patent, and for his balances as Vice-Admiral, and for the whole fourteen years of his treasurership, and he claimed £10,000 arrears for travelling expenses. His first orders were addressed to Captain Pennington to survey his provisions, stores, and ordnance, and to muster his crew.

The fleet weighed anchor in the Thames in August. 2nd September a south-west wind kept the ships off the river's mouth. 4th September they reached the Downs, but the wind was still contrary, so that on the 5th the Admirals supped with Sir Dudley Digges at Chilham, and Sir Robert rode post to Court, ostensibly to take leave, but probably to procure some further stores which the parsimony of ministers had withheld. It was surmised that there was something concealed, and that so rich an equipage could not be intended merely to attack a nest of pirates.

The fleet finally sailed from Plymouth Sound 12th October. They touched at Cadiz, where Captain Roper, Lady Mansell's brother, died. His body was sent home, and landed at Dover 12th December, but there seems to have been another captain of the same name on board. While Sir Robert was absent Gondomar, the Spanish Ambassador, seems to have attempted to undermine his credit at home, but the king, in answer to a charge of underhand dealing with the Algerines, showed unwonted spirit. "Think you," said he to the Spaniard, "that I can believe this? I, who have chosen himself for that I know him to be valiant, honest, and nobly descended as any in my kingdom. Never will I believe him to have been guilty of so base an action." On the whole James seems to have been true to "Robin Mansell," as he called him.¹ It was probably with reference to this charge, whatever it might

¹ No doubt Gondomar may have promoted, and did promote, the expedition; but he may also have preferred to see it in other hands than those of Sir Robert.

be, of the Spanish Government, that in the following year, 13th June, 1621, Sir Walter Aston writes from Madrid to the Marquis of Buckingham, Lord Admiral, to say that "he has been careful to stop certain causeless scandals upon the proceedings of Sir R. Mansell with the fleet. He has had no letter from Sir Robert since he left the coast, but has news that he was at Majorca on the last day of May, old style, and that he had not yet been before Argirs. He intends to acquaint Sir Robert with the complaints against him, and when he understands from Sir Robert the truth or not of this error he will place this statement before the Spanish Government, when no doubt they will find they have been too ready to credit the aspersion." [Camden Society, *Fortescue Papers*, p. 152.]

Gondomar was attacked in the streets of London, and one of the rioters was publicly whipped from Aldgate to Temple Bar for his share in the business. It was said that Gondomar, with James's connivance, had transported ordnance and munitions of war from England to Spain.

The fleet reached Gibraltar roads 31st October, and there they heard from the Spaniards of the ravages committed by the Algerines. Two pirate ships had engaged seven Spanish galleys, and slain 400 men. They had in one fleet thirty ships and ten galleys, and had even threatened Gibraltar.

2nd November Sir Robert sailed from Malaga roads, and reported progress through the English ambassador with the Court of Spain. He sailed for Alicant in three squadrons; the admiral six leagues from the shore, the vice-admiral six leagues outside, and the rear admiral inside him, near the shore. The weather becoming calm the admiral hoisted St. George's flag as a summons to the captains and masters to a general council, and it was decided to place two ships of light draught next the shore to sweep the inlets, and the password for recognition was "Greenwich Tower." 10th November they were off Mattrill Point, and on the 19th

dropped anchor in Alicant roads. Here thirty-six sick men were sent ashore from the admiral's ship alone. Their numbers were made good from the "Goodwill," which vessel was left behind. Here they laid in wine and water; and on the 25th sailed for Algiers, off which place they arrived on the 27th November.

They cast anchor in twenty-seven fathoms water, out of the range of the Castle, and saluted, but the civility was not returned. Nevertheless flags of truce were exchanged and civil speeches passed, and hostages were offered for the officer who might be sent on shore with the king's letters to the Pasha. Meantime the pirates brought in three prizes, of which two were English. Captain John Roper was selected to deliver the letters, and after two attempts two hostages were sent and he landed. On the 3rd December six Spanish ships of war arrived in pursuit of pirates, and exchanged cannon shots with the town.

As the Algerines did not behave in good faith and showed a disposition to detain Captain Roper, Sir Robert had recourse to a ruse. He dressed up a seaman as consul and sent him off. He was received with great respect, and forty English captives were given up, and it was pretended they were all they had. This seems to have been all the real result of the expedition.

On the 8th the fleet weighed and went to seek provisions at Majorca, proposing to return in the spring. On the 24th they fell in with eight or nine sail of Turks and gave chase, without success. 26th they were in Alicant roads, expecting provisions from England, which had not arrived, and next day the rear-admiral left to seek two pirates. On the 4th of January two more ships left the fleet on a similar errand, but equally without success. On the 6th the vice-admiral sailed for Malaga to victual, and on the 12th the rear-admiral made another unsuccessful quest, and they received letters from England. On the 27th the fleet sailed and fell in with a Flemish fleet also in search of pirates. 31st they were again off Alicant.

February found the rear-admiral again after pirates. On the 6th they sailed for Malaga, and on the 16th were joined by the vice-admiral, who had victualled his squadron.

28th February, 1621, Edward Piers, a king's messenger, claimed expenses for fifty-eight days attendance on Sir R. Mansell. The Government was uncertain as to how long the fleet would be absent, and had to consider the question of fresh supplies, and the renewal of Sir Robert's commission, should he be absent six months longer. In March the Court gossip was "that the fleet had done nothing but negotiate with the pirates of Algiers for the liberation of some slaves. They had many discourtesies in Spain, but these things are dangerous to speak of."

It appears that Sir Robert was encumbered with advice, for "the council of war having decided on manning and victualling the Satra, a polacca out of the fleet," he ordered Pennington to spare three men with victuals, arms, etc. 29th May the admiral informed Pennington that the road of Algiers is their place of rendezvous, and the admirals are to hang out their lights so as to keep together. No vessel is to be chased unless the fleet can be regained that night."

25th January Captain Roper was dispatched home with letters, and 27th the fleet fell in with seven sail of Flemings under the Admiral of Zealand, who informed Sir Robert he had twenty-two ships of war cruising about the straits. 16th February, being off Gibraltar, provisions arrived from England with Captain Pett of the Mercury of 240 tons, 65 men, and 20 brass guns, and Captain Giles of the Spy of 160 tons, 55 men, and 18 guns, besides two or three merchantmen. At Alicant the admiral bought three brigantines and hired a polacca to carry materials for fire-ships, and 21st May, 1621, they were again off Algiers,

They anchored on a north and south line, the Admiral in the middle; on the north side the Reformation, Phoenix, and Antelope; on the south the Golden Phœ-

nix and Convertive, and the merchantmen a little astern. Two Turkish prizes of a hundred and of sixty tons were prepared as fire-ships, as were the three brigantines and a "Gunlod." There were also many armed boats to cover the retreat of those who fired the ships. On the 24th the wind served, and the fleet stood in to within musket shot of the mole, when it fell, and they could not sail in. The moon shone, but as they learned from a Christian slave who swam off that the ships within were unguarded, the fire-ships were exploded, and a brisk attack made. They lost about six men, but the success was inconsiderable, and the fleet sailed on the 25th, of which four sail of pirates took advantage to enter the harbour.

The 28th the Bonaventura and Hercules drove a pirate on shore with 130 Turks and 12 Christians. All were drowned save twelve Turks. The 30th they were again off Algiers, and learned from two Genoese slaves that the Turks had thrown a boom across the entrance, and made other preparations of a most formidable character. The attempt was, therefore, abandoned, and the fleet proceeded homewards.

On the arrival of the fleet a journal of the expedition, kept by J. B., from its sailing 12th October, 1620, to its return 3rd August, 1621, was laid before the council. It gave the daily particulars of what was done by each ship. This was printed, with annotations, by John Coke. The fleet did not reach the Downs till 22nd September. This expedition was much discussed and severely commented upon. As late as 16th March, 1626, a paper of comments on Sir Robert's conduct was addressed to the council. The merchants of London seem to have been satisfied. "The English fleet," it was said, "performed gallantly, and advancing within the reach of cannon and small shot, which from the land showered like hail upon them, fired the pirates' ships within their own harbour." No doubt too favourable an account. It was thought by others that the most of the officers selected were

without experience, and that the equipment was insufficient for the purpose.

On his return Sir Robert was at once called upon to protect the narrow seas, for which the London merchants subscribed freely, though, 2nd October, they declined to honour a bill for £399, drawn upon them by the Admiral, for which they were reprimanded by the council. Among the expenses of this fleet was a payment to Sir Walter Cope, Bart., of £120 for 300 swords at 8s. each.

During Sir Robert's absence the glass business improved, and 4th April, 1621, the Glaziers' Company report that his glass is good, cheap, and plentiful, and 13th April they petition against a bill brought forward by some of his rivals in the manufacture. 18th June the council directed that as the consideration of Sir Robert's patent was postponed till his return, no glass was to be allowed to be imported to its infringement. Nevertheless the rivals were active. Parliament, it seems, had twice pronounced against the patent as a monopoly, and the glassmakers, headed by Isaac Bunyard, offer the king a bribe of £500 to allow a free manufacture, and undertake to sell glass 2s. a pound below Sir Robert. Bunyard, however, carried his opposition too far, and was imprisoned. Lady Mansell is willing that he should be let out, if he will promise not to infringe the patent. This he declines to do.

The Algerine accounts seem, as usual with navy matters, to have long remained unsettled. 27th April, 1622, "Sir Robert and his crew are ill paid, and Sir Richard Hawkins, the Vice-Admiral, is dead of vexation." In this year Sir Robert was returned for Glamorgan as "Sir Robert Mansell, Knight, Vice-Admiral." He also seems still to have acted as treasurer of the navy, and received £5,555 16s. to provide shipping for the Queen of Bohemia. Captain Squibb, one of the officers in the Algerine fleet, had, 22nd November, 1622, a commission given him for having assisted the admiral in discovering and taking possession of Mount Mansell, probably an Algerine work so called.

13th February, 1623, the ghost of the old patentees reappears in the form of Lady Mary Vere. Her brother, Thomas Tracy, was one of the nine patentees for making glass with sea coal, on payment of £1,000 per annum to the king and £260 to the patentees for the glass-houses, etc. When Sir R. Mansell decided to engross the whole trade, he promised to pay all expenses, and allow each patentee £200 per annum, and now she complains that he is seeking a new patent which will release him from these engagements.

20th March Sir Robert is on the narrow seas, for reference is made to a state barge which he has on the coast. Lady Mansell, a most zealous wife, is as usual active in his behalf. 7th July Sir William Clavel, who has been seducing Sir Robert's workmen for the Scottish works, justifies his conduct by alleging that Lady Mansell tampers with his people.

In reply she says "it is only with such as formerly served her husband." In July, 1623, certain artificers in glass-making petition the council that Lady Mansell be called upon either to allow their old wages or to discharge them, as they are starved by her reductions. The council called on Lady Mansell for a reply. The result was the committal of Sir William to the Marshalsea, whence he petitions, 22nd August, 1623, to be let out on the ground of ill health, and that his offence was not wilful.

In April, 1624, Sir Robert's patent is before the House of Commons on Bunyard's petition, and is defended by showing that the patent introduced sea coal to the great saving of wood, and that under it furnaces were set up by Sir Robert in London, Purbeck, Milford Haven, and on the Trent, all which failed, and finally, with success, at Newcastle-on-Tyne. That Bunyard adulterated the clay, enticed away the workmen, and raised the price of Scotch coal; that the patent, though complained against in Parliament, was allowed to stand over until Sir Robert's return from sea service; that he sued for and obtained a new patent, which now he re-

quests Parliament to ratify, on the ground that he saves wood, employs much shipping in the transport of materials and glass, and supports 4,000 natives in the manufacture of a better and cheaper article than was ever before made. To this it was replied that the invention was practised by others before the patentees, that the poor glassmakers are thereby much injured, and that the price of glass is raised. Both statements were printed.

6th May, 1624, Sir Robert brings forward a project for increasing the navy by adding double decks with loopholes for cannon to 200 merchant ships, at a cost of £30,000, a plan which secretary Conway presses upon the council. 12th May Sir Robert is about to go afloat, and 13th May claims precedence as a "general at sea." 2nd July he has £555 15s. for rewards to those who fired the pirate ships, for expenses of travelling to the coast of Spain, and for other extraordinary charges.

King James died in March, 1625. At his funeral Sir Robert bore the banner of Darnley impaling Scotland.

17th August, 1625, at a debate in the Commons, then sitting at Oxford, upon supply, it appeared that the Duke of Buckingham had justified a certain expedition by saying that he had proceeded by the advice of the council of war. This brought up Sir Robert Mansell, who denied this, and undertook "to prove that the expenditure in question was not well counselled, nor likely to prosper." A spirited discussion followed, when complaint was made of piracies on the western coast, the blame of which was laid on Buckingham, then Lord Admiral. The house adjourned upon "the bold avouchment of Sir Robert Mansell, and the next day was appointed for him to make good what he had said." Sir Robert was contradicted by Heath, and examined before the council. His attack on the duke was much talked of. John Drake of Ash takes the duke's part, as it would appear did Drake's cousin,

James Bagg, the Vice-Admiral of Cornwall. Buckingham seems to have replied in person at a conference between the two Houses, 16th March, 1626. Of course so independent a line of conduct was not likely to lead to active employment. 26th March, 1626, Sir Robert's kinsman, Sir T. Button, writing to Captain Pennington, then in commission, wishes him to write sometimes to Sir R. Mansell, who holds himself neglected by all men in present employment. Fortunately for Sir Robert his glass patent was too deeply identified with the cause of prerogative to be thrown over by the Crown, and it does not appear again to have been attacked in Parliament. In December, 1626, when the subject was brought before the council by the King on the petition of one Bringer, they came to a conclusion that "the patent shall stand." They "think it will be of dangerous consequence, and far trenching upon the prerogative, that patents granted on just grounds and of long continuance should be referred to the strict trial of the common law, wherefore they order that all proceedings at law be stayed." And in accordance with these views, 18th February, 1628, the ship "Four Sisters" is protected by the council, "that she may fetch coal for Sir R. Mansell's glass houses."

28th November, 1628, Sir Robert shows his friendship for Sir Thomas Button by some good advice, and in this year on a debate on supply he said, "It had been much better for us to have taken care for these provisions three years ago. His majesty's desire is not to have us overburthened, yet seven of these propositions are not to be neglected, namely, the safe guarding of the coasts, the defence of the Elbe, the defence of Rochelle, the increasing of the navy, the repairing of the forts, the discharge of the arrears of merchant ships, and the defence of the King of Denmark. The other seven may be deferred till our next meeting at Michaelmas." [Hansard.]

In 1629, as Vice-Admiral of England, he had a very complete muster of the watermen of the port of Lon-

don, 2,453 in number, and soon after a muster of the seafaring men and mariners of the port and liberties, and finally a survey of the ships in the same port, showing their burthen, age, ordnance, owners and masters.

In 1631, 25th June, he inspected the ships of war at Chatham and Rochester.

The glass manufacture was still continued, and 6th August, 1630, Thomas, Earl of Arundel, who has lately had a patent signed by the king, and understands that it is thought to entrench upon that granted to Sir Robert Mansell, consents to the insertion of the words "glass and glassworks only excepted." Also 8th August Sir Robert procures the insertion of certain words in a bill granting "a privilege for the use of turf and peat for making iron."

15th and 16th June, 1631, the king was at Rochester and Chatham inspecting ships, and with Sir R. Mansell went aboard every ship, and into the holds of most of them. The inspection seems to have been of a most complete and searching character.

22nd July, 1631, Sir Robert writes to secretary Dorchester on behalf of an old sailor, Captain Penn, who has got into debt. He asks an extension of the Captain's protection "for eight months, by which time he does not doubt to compass his debts." 21st April, 1632, he is summoned to attend the Board of Admiralty to give advice as to the complements and manning of the king's ships. And 8th May, a proposition by Captain Pennington on this subject is referred to him. Before answering the questions of the Admiralty Board, Sir Robert and the other officers consulted find it necessary to obtain the measurement of the ships. An allowance is ordered for this purpose, and 30th May this was going forward. 5th July further meetings and discussions on the subject of measurement are in progress. It is said that Sir Robert has some other and sinister object in view in the desired measurements.

19th July, 1632, Sir Robert writes from Greenwich

to Captain John Pennington on a variety of subjects, partly on behalf of his nephew Sir Thomas Button, then in trouble with the Admiralty, and partly on naval matters, transport of ordnance, etc. 5th January, 1633, a certificate is signed in favour of Sir R. Mansell, Lieutenant of the Admiralty, for "liberate" for his fee of 10s. per day. 22nd February, 1633, his return concerning the manning the ships is not yet sent in.

22nd May, 1633, the assigns of Sir Robert Mansell appear as to possession of a ballast quay or staithe at the glass-house, Newcastle. The quays were in bad order, and the ballast from them threatened to impede the navigation. It would seem that Sir Robert had assigned the manufactory away. 4th Jan., 1633-34, he had a certificate, as Lieutenant of the Admiralty, for £182 10s., being at the rate of 10s. per day. On the 7th Feb. he was at Deptford, taking an active part in the launch of the Unicorn man-of-war. 5th March he was consulted by Secretary Windebank as to a wages complaint by the carpenters at Woolwich.

28th Jan. 1634-5, appears a statement of the costs, difficulties, and losses sustained by Sir Robert Mansell in the business of glass. He was out of purse above £30,000 before the manufacture could be perfected, the occasion of which he explains in detail. During his absence in Algiers his patent was declared void by the House of Commons. The consideration of his charges moved the late king to grant him a patent for fifteen years, but before he could obtain any fruit from it, his workmen and servants were drawn into Scotland, and most of the glass here sold imported from thence, so that he had to purchase the Scotch patent at £250 per annum. After his men returned from Scotland, they made such bad glass that he brought a whole company from Mantua. Then Vicon, his clerk, ran away, and much encouraged a ruinous importation of drinking glasses from France, which was stopped by order of council, 25th June, 1632.

Since then he has been at great charges making

looking-glass and spectacle glass plates, and yet has not raised the price of glass one penny. For window glass the price is now certain, and more moderate than formerly, albeit the assize is more by 40 per cent. than it used to be. When he got the new patent he hoped to repair his fortune; but his men are again drawn into Scotland; and Crispe, his tenant, endeavours to gain a branch of the patent, and offers for the whole. All which he submits to the king's consideration. It is a sad story, and enough almost to make one sympathize with the owner of a monopoly.

There had always been a fear of Scottish competition. The patent eventually bought up by Sir Robert was originally granted for thirty-one years from 1610, to Lord George Hay, who sold it for a considerable sum of money to Thomas Robinson, merchant tailor of London, of whom Sir Robert bought it.

In this year he certified to the convenience of the North and South Foreland lights.

7th April, 1635, Sir R. Mansell and others agree to the plot and dimensions of the great ship proposed by Captain Pett. She is to be 127 feet on the keel, greatest breadth 46 feet 2 inches, three tiers of ports, tonnage by depth 1,466 tons, by draught in water 1,661 tons, by mean breadth 1,836 tons. So that there were then three ways in use of estimating tonnage.

30th May, Robert Earl of Lindsey has a naval command, and being created Admiral and General for the occasion, claims the equipage of a standard, as though he were Lord Admiral of England. He justifies his claim by the precedents of "men of eminent quality," and cites Lord Arundel and Sir Robert Mansell. To these he afterwards, 28th June, adds the name of the Earl of Rutland.

Sir Robert's petition to the king seems to have met at last with a response, for 14th Oct. is settled a proclamation concerning the import of foreign glass. It recites a proclamation of 23rd May, 1615, prohibiting the use of wood in glass making, and the importation

of glass. It recites also that Sir Robert Mansell, Lieutenant of the Admiralty, had perfected the manufacture of glass with sea or pit coal to the saving of wood, etc., and forbids, under penalties, any infractions of the patent. Sir Robert was allowed to import glass from Moravia, etc.

25th April, 1635, Sir Robert is one of the council for New England, sitting at Whitehall, and in May, 1637, his name is found in a commission for a council of war, originally constituted in 1629. The duty as defined in June following embraced a very wide scope, and combined the duties of the modern War Office and Horse Guards, besides being extended to the naval service.

5th Nov., 1637, appears the final account connected with the Algerine expedition, being a certificate that Sir Robert Mansell, Lord General of the fleet to Algiers, had for his entertainment at the Red Lion for 318 days, from 20th August, 1620, to 3rd September, 1621, 53s. 4d. per diem, or £848.

15th December occurs a petition from Moore and others, hour-glass makers, declaring that for many years they have bought merchant's hour-glass vials, ready for use, at 7s. the gross, and 7s. 6d. delivered; but that Sir R. Mansell having the monopoly, the glass is raised to 9s. the gross, and the ware is so bad that they often lose one dozen in four. The petition is sent to Sir Robert, who is to attend the Board.

2nd January, 1637-38, appears a certificate from the Admiralty that Sir R. Mansell had daily travelled about the affairs of their office from 1st January, 1636-7, to 31st Dec. following, which at 10s. per day is £182 10s.

12th January, to the glass-dealers' charges Sir Robert responds that the dearness was the result of the rise in price of all the materials; that the scarcity was due to the mortality among the Newcastle workmen and the want of shipping, and, as for the defective quality, all glass broken in the working up should be exchanged. The Lords expressed themselves so far satisfied, but as

of their knowledge they found the glass was not so fair, so clear, nor so strong as it was wont to be, they called Sir Robert's attention to these points. Also some alterations were directed in the mode of dealing with window glass. The hour-glass makers were further told that their complaints were frivolous, and that if they repeated them they would be committed to prison.

5th Feb., 1637-8, Sir R. Mansell had a lease, on the surrender of a former lease, of certain lands and glass-houses on the Tyne, for twenty-one years, at 20s. per annum from the corporation of Newcastle. 2nd April is another certificate for travelling expenses for one quarter, £42.

In 1642 when Northumberland and his deputy High Admiral were thought to lean towards the Parliament and had to resign their commissions, it was proposed to nominate Sir R. Mansell, then residing at Greenwich, as a great naval commander and popular with the service. Charles, however, while admitting his loyalty and experience, objected to his great age. He lived, nevertheless, several years longer. 17th Sept., 1652, he petitioned the Common Council for a new lease of certain lands, six years of his existing lease having expired. This was refused, and was probably his last public appearance. According to Brand [*History of Newcastle*, i, 43-5] he was dead 12th August, 1653, aged upwards of eighty.

There is some doubt about his wives. The State Papers show that in 1616 he married a Mrs. Roper, a maid of honour to the Queen. He was then about forty-three. The ordinary pedigrees say he married thrice, first a widow of Judge Wyndham. This must be Francis Wyndham, a judge of the Common Pleas, who died July, 1592, having married Jane, daughter of Sir Nicholas Bacon. She is said by Foss to have married, on his death, Sir Robert Mansfield, but this name is once or twice used in the State Papers for Mansell. His second wife is said to have been Ann, daughter of Sir John Ralph, and his third Elizabeth, a daughter of

Sir Nicholas Bacon. Here is certainly some confusion. The lady who was his wife in 1620, during his absence with the fleet, and who then and afterwards so gallantly fought his trade battles was Elizabeth Lady Mansell. He left no issue. His portrait in oils is preserved at Penrice in Gower. It has not been engraved.

G. T. C.

P.S.—In 1602 Sir Robert printed what is now a rare tract, entitled "A true report of the service done upon certain gallies passing through the narrow seas; written to the Lord High Admirall of England, by Sir Robert Mansel, Knight, Admiral of Her Majesty's forces in that place." On the frontispiece is a large woodcut of a ship of the line, in full sail, at each mast head on a small square flag a plain cross, and on the poop flag-staff a large ensign of the arms of the Lord High Admiral, the Earl of Nottingham, being Howard, Brotherton, Warren, and Mowbray, with a mullet over all.

Sir Robert puts forth this statement, because false accounts have been published of the proceedings, ignoring Her Majesty's ship and himself.

It seems that on the 23rd of Sept. 1600-1, Sir Robert was in command of the "Hope," with the "Advantage," Capt. Jones (probably of Fommon), and two Dutch consort, men of war, besides two fly-boats. The other ships of his squadron had been dispatched on special service, especially the "Advice," Capt. Bredgate, which was in the Downs.

Sir Robert's duty was to intercept certain gallies, expected to be coming from the west, for the ports of Dunkirk, Nieuport, or Sluys. With this view he stood S.E. across the channel towards France, somewhat E. of the Goodwins, and much nearer to the French coast. The "Advantage" was to his starboard or weather side and the other ships beyond her. While thus sailing they sighted six gallies to the N.W., shifted their course to cut them off, and gained upon them. The two fly-boats were nearest to the gallies and no match

for them, but the heavy metal of the "Hope" made the gallies afraid to attack. They went about, used their oars, and ran down the English coast, having the best of it in speed. Their object clearly was to escape out of sight, and then cross the channel for Dunkirk.

Sir Robert dispatched the "Advice" to Calais roads to warn the Dutchmen lying there to look out, and as he continued the chase he fired great guns to call the attention of the "Answer" to what was going forward. As the gallies neared the Downs and came within sight of the "Answer," Sir Robert made for the south end of the Goodwins and there lay to, explaining to his men in a speech from the poop his reason for doing so. This was that if the gallies continued off the English coast they would probably, without his aid, be taken or run ashore; but that if they ran out to sea his presence would be necessary to cut them off. Accordingly the gallies seem to have fallen into the trap, to have left their pursuers behind, and to have been sighted on their course across by Sir Robert, who disabled one, but was prevented from taking her by the necessity for attacking the rest. The result was, that of the six two were run down or stemmed and sunk, two were wrecked off Nieuport, and two seem to have reached Dunkirk, though so damaged as to be past ordinary repairs.

As the sort of general engagement that ended the affair took place after dark, there was much uncertainty as to how much each ship contributed to the victory, and the Dutchmen, who probably had the best of it, claimed it; but Sir Robert maintained that really the victory was due to him, since he waylaid the gallies, which would otherwise have made their port, certainly crippled one, and as certainly delayed the rest until the Dutchmen came up with them.

He seems to have shown a sound perception of the duties of a commander-in-chief, and to have postponed any desire for personal distinction to the general duty of bringing about the destruction of the enemy.

ON THE DATE OF THE CONQUEST OF SOUTH LANCASHIRE BY THE ENGLISH.

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Literary and Philosophical Society.*)

THE most important event in the history of Lancashire, the conquest by the English, has been either lightly touched upon by the county historians, such as Baines and Whittaker, or so interwoven with the Arthurian legends as to be almost unintelligible. The date, so far as I know, has been altogether ignored.

What, however, the modern writers have passed by or misunderstood, may be gathered from certain events recorded in the *History* of Nennius, *Bæda's Life of St. Cuthbert*, and the *Anglo-Saxon Chronicle*. It is possible to fix the date and the circumstances of the conquest of southern Lancashire with considerable accuracy, and to make out the latest possible time at which any part of the county was under Welsh and not English rule; or, in other words, was within the boundary of Wales and not of England. To examine these points properly we must see what relation existed between the English on the one hand, and the Brit-Welsh on the other.

In the year 449, the three ships which contained Hengist and his warriors landed at Ebbsfleet in Thanet, and the first English colony was founded among the descendants of the Roman provincials, who were known to the strangers as Brit-Welsh. From that time a steady immigration of Angle, Jute, and Frisian, set in towards our eastern coast as far north as the Firth of Forth, until in the first half of the sixth century the whole of the eastern part of our island was occupied by various tribes whose names, for the most part, still survive in the names of our counties. The principal rivers also offered them a free passage into the heart of the country, and the kingdom of Mercia gradually expanded from the banks of the Trent until it reached as far as

the line of the Severn. The river Humber afforded a base of operations for the Anglian freebooters who founded the kingdom of Deira, or modern Yorkshire; while the Rock of Bamborough was the centre from which Ida, who landed with fifty ships in the year 547, conquered Bernicia, or the region extending from the river Tees to Edinburgh. The tide of English colonisation rolled steadily westward until, at the close of the sixth century, the Pennine chain, or the stretch of hills, heath, and forest, extending southwards from Cumberland and Westmoreland, through Yorkshire and Derbyshire, as far as the line of the Trent, formed a barrier between the English and Brit-Welsh peoples. The Brit-Welsh still held their ground as far to the east as the district round Leeds, which constituted the kingdom of Elmet, while the kingdom of Strathclyde extended from Chester as far north as the valley of the Clyde.¹ The point which immediately concerns us is the time when that portion of the latter kingdom which comprises southern Lancashire fell under the sway of the English.

The two kingdoms of Deira and Bernicia had united to form the powerful state of Northumbria at the beginning of the seventh century, under the greatest of her warriors, Æthelfrith. In the year 607 Æthelfrith advanced along the line of the Trent through Staffordshire, avoiding by that route the difficult country of Derbyshire and east Lancashire, and struck at Chester, which was the principal seat of the Brit-Welsh power in this district.² There he fought the famous battle by which the power of Strathclyde was broken, and that is celebrated in song for the death of the monks of Bangor who fought against him with their prayers. By this decisive blow the English first set foot on the

¹ See Freeman, *Norman Conquest*, vol. i, p. 35,—map of Britain in 597. In this map Elmet is placed in Deira, although it did not pass away from the Brit-Welsh till 616, according to Nennius and the *Annales Cambriæ*.

² Bæda, *Ecc'l. Hist.*, lib. ii, c. 2; *Anglo-Saxon Chronicle*, A.D. 605-607.

coast of the Irish Channel, and Strathclyde and Elmet on the one hand were cut asunder from Wales on the other. Chester was so thoroughly destroyed that it remained desolate for two centuries, until it was restored by Æthelred and Æthelflæd (the Lady of the Mercians), and the plains of Lancashire lay open to the invader. In all probability south Lancashire was occupied by the English at this time, and the nature of the occupation may be gathered from the treatment of the city of Chester. A fire (to use the metaphor of Gildas) went through the land, and the Brit-Welsh inhabitants were either put to the sword or compelled to become the bondsmen of the conquerors. It is impossible to believe that the Brit-Welsh of Strathclyde, after such a defeat as that at Chester, could have maintained any position in the plains of Lancashire. The hilly districts, however, of the middle and northern portions of the county would offer positions from which a defence might be successfully maintained. We may, therefore, infer that the boundary of the English dominion in Lancashire, after the fall of Chester, was marked by the line of hills extending from Bury and sweeping round to join those in the neighbourhood of Oldham and the axis of the Pennine chain.

This western advance of the Northumbrians was completed by the conquest of Elmet, in 616,¹ by Eadwine, the successor of Æthelfrith; and in all probability then, or about that time, not merely the valley of the Aire, but also Ribblesdale and the hills of Derbyshire, and the district extending between Elmet and Chester, became subject to Northumbria.

The remaining fragment of Strathclyde in the north, still unconquered, embracing Cumberland and Westmoreland, was finally subdued by Ecfrið about the years 670-685,² and with its fall the whole of this county was absorbed into the Northumbrian kingdom. A

¹ Nennius, c. 66, circa 616, 633 A.D.; *Annales Cambriæ*, A.D. 616.

² Bæda, *Vita St. Cuthbert*, c. 37. For this notice I have to thank the Rev. J. R. Green.

passage in the *Anglo-Saxon Chronicle*, under the year 923, proves that the south of Lancashire was called Northumbria: "In this year, after harvest, King Eadward went with his forces to Thelwal, and commanded the 'burh' to be built and occupied and manned; and commanded another force, also of Mercians, the while he sate there, to take possession of Manchester (Mameceaster) in North-Humbria, and repair and man it." This passage is of particular interest, because it presents us with the first notice of Manchester that is to be found in any English record. At that time it was clearly not so important as the town of Thelwal, near Warrington.

From these notices it may fairly be concluded that south Lancashire was occupied by the Northumbrians immediately after the battle of Chester, and that the Northumbrian dominion embraced mid-Lancashire shortly after the fall of Elmet; and finally, that the Welsh occupying the more northern portions were subdued about the years 670-685 A.D. And it must be remarked that the cause of the Celtic population of Strathclyde remaining to this day in the portions latest conquered, in Cumberland and the south-west of Scotland, while it has disappeared from south Lancashire, is due to the change in the religion of the conquerors in the interval between the two conquests. When the battle of Chester laid south Lancashire at the feet of Æthelfrith, the English were worshippers of Thor and Odin. When Carlisle was taken by Eðfrith, they were Christians warring against men of their own faith. In the one case the war was one of extermination, in the other merely of conquest.

W. BOYD DAWKINS.

HISTORY OF THE LORDSHIP OF MAELOR GYMRAEG
OR BROMFIELD, THE LORDSHIP OF IAL
OR YALE, AND CHIRKLAND,
IN THE PRINCIPALITY OF POWYS FADOG.

(Continued from p. 73.)

CHAPTER II.

THE DIVISIONS OF THE PRINCIPALITY OF POWYS FADOG.

CAER OGYRFAN.

ABOUT a mile from Oswestry, in the parish of Selattyn, lies a fine military post, on an insulated eminence of an oblong form, which has been fortified with much skill. The top is an oblong area, containing 15 acres, 3 roods, and 18 perches of fertile ground, surrounded by two ramparts and fosses of great height and depth. This is called Old Oswestry, Hen Ddinas, and anciently Caer Ogyrfan, from Gogyrfan Gawr, a hero coexistent with King Arthur (or, perhaps more properly, Iarddur),¹ who was crowned King of Britain at Cirencester in Gloucestershire, by St. Dubricius, Archbishop of Llandaff, in A.D. 519, when he was only sixteen years of age.² He died from the effect of a wound received in battle against his rebellious nephew, Modred, in A.D. 542, and was buried in a small chapel at Ynys Afallon (the Isle of Avalon), in Somersetshire, whither St. Dubricius (St. Brice) had retired to end his days.

Arthur married three times, and each of his queens consort was named Gwenhwyfar or Gwenever. His third wife is said to have been a daughter of Gogyrfan, as we learn from the following lines composed on her :

Gwenhwyfar ferch Gogyrfan Gawr,
Drwg yn fechan, gwaeth yn fawr.

Having been compelled to quote these lines in order to prove who the beautiful Queen Gwenever really was, I think that I may be permitted to make the *amende*

¹ Pennant's *Tour*, vol. i, p. 348. ² *Liber Landavensis*, p. 621.

honorable by quoting from other sources the following account of the last days of that celebrated and lovely Queen, who in her time was the fairest of the many fair flowers that Powys-land has ever so constantly produced to adorn and gladden her hills and valleys.

After the death of Arthur, the Queen retired to the Convent of Ambresbury,¹ where she took the veil, together with five of her favourite attendants. "Here she wore white clothes and black, and great penance she took as ever did sinful lady in this land; and never creature could make her merry, but lived in fasting, prayers, and almsdeeds, that all manner of people marvelled how virtuously she was changed."²

In the meantime Sir Launcelot du Lac, who was in Gaul, hearing of Modred's rebellion, determined to come to Britain to help the King.³ He accordingly landed at Dover with a large army, and the first information he received on landing was sufficient to convince him that he had come too late for most of his purposes. He determined at once to seek the Queen; but having heard that his friend, Sir Gawain, the King's nephew, had been slain in the battle at Dover, and was buried in the ancient church in the castle there, he desired to be shown his tomb. Then we are told, "Sir Launcelot kneeled down and prayed heartily for his soul; and that night he made a dole, and all they that would come had as much flesh, fish, wine, and ale; and every man and woman had twelve-pence, come who would. Thus with his own hand he distributed his money, dressed in a mourning habit; and on the

¹ The name was originally Ambrosebury, then Ambresbury, and now Amesbury. It is about seven and a half miles from Salisbury.

² *Morte d'Arthur*.

³ When Arthur was in Brittany, Queen Gwenever was appointed Regent, and was dethroned by Modred or Medrawd, at the instigation of Gwenhwyfach, who had fallen out with the Queen about two nuts, which produced a box in the ear, which was the cause of the quarrel which proved so fatal to the Britons. (Williams' *Eminent Welshmen*.) A lady, we learn from history, has generally been the cause whence most of the greatest events that have occurred have had their origin.

next morning all the priests and clerks that might be gotten in the country were there, and sang a mass of *requiem*. And then Sir Launcelot offered first, and he offered a hundred pounds; and then the seven kings who were with him offered forty pounds apiece; and also there were a thousand knights, and each of them offered a pound; and the offering continued from morn till night.”¹

After this, leaving his army encamped at Dover, he set out alone, on horseback, to seek the Queen. He knew not for certain where she was: however, he rode in a westerly direction for seven or eight days, and accident led him to the very spot which contained the mistress of his heart. Almost extenuated with fatigue and hunger, he entered the Convent of Ambresbury in search of food, and was instantly recognised by Gwen-ever as she saw him walking in the cloister; and when she saw him she fainted and “swooned thrice.” When recovered by the care of the abbess and nuns, who hastened to her assistance, and were followed by the knight, she pointed him out as the person whose fatal affection for her had evidently produced all the miseries by which the kingdom was so greatly afflicted. She then addressed herself to Sir Launcelot, and adjured him instantly to quit her presence, lest he should prevent the arrival of that state of mind which she hoped by the grace of God to acquire, and which might enable her, by a faithful discharge of the severe duties now imposed on her, to make her peace with heaven, and to expiate the enormous transgressions of her former life. “Therefore, Sir Launcelot,” said she, “know well that I suffer dire distress that I may obtain the salvation of my soul; and yet I trust, through God’s grace, that after my death I may have a sight of the blessed face of Christ, and on the dread day of doom to be placed on His right side; for as sinful as ever I have been, have been many who now are saints in heaven. There-

¹ *Morte d’Arthur*. The ancient custom of offering at funerals is still kept in North Wales.

fore, Sir Launcelot, I most solemnly implore and beseech you, for all the love that ever was between us, that you see me again in this world no more ; and I now command you on God's behalf, that you forsake my company and return to your own kingdom, and keep well your realm from foreign war and domestic tyranny. For so well have I loved you that my heart will not serve to bear me to see you ; for through you and me has the flower of kings and chivalry been destroyed. Transfer to a wife those vows, from which I willingly release you, and live with her in joy and bliss ; and I beseech you heartily to pray for me that I may make amends for my past misspent life, and if the poor prayers of a sincere penitent are of any avail, you may be sure of mine for your present and eternal welfare."¹

The queen, continues the legend, lived for seven years after this occurrence, and then as she felt the approach of death, she desired that she might be buried by the side of the king her husband, in the Isle of Avalon, which is about thirty miles from Ambresbury. Therefore Sir Launcelot and seven other of King Arthur's knights, who for the last seven years had renounced the world, and had been living with St. Dubricius at the hermitage, were sent by the archbishop to convey the queen's body to the Isle of Avalon. Accordingly her body was carried on a horse-bier with great pomp, with a hundred torches ever burning about the corpse. Sir Launcelot, who for the last year had been a priest, went on foot with the seven knights about the horse-bier, singing and reading many an holy orison and incensing the corpse with frankincense. It was on the evening of the second day of their journey when they arrived at the hermitage, and the body of the queen was taken into the chapel, and the vespers for the dead and a solemn dirge were chanted with great devotion.

¹ From an ancient romance called *La Charette*, composed by Chretien de Troyes in the twelfth century. It is analysed in the *Bibliothèque des Romans* (April, 1777), from a MS. belonging to the Count de Caylus. (Harl. MS. 2255.)

On the next morning the Archbishop sang a solemn mass of requiem, and Sir Launcelot was the first that offered, and then all his seven fellows. Then the body of the deceased queen was wrapped in cired cloth of "*Raines*," from the top to the toe in thirty fold, and after that she was put in a wrapper of lead, and then in a coffin of marble, and laid by the side of the king her husband, in the chapel of the hermitage, which receiving successive additions of holy men, gradually grew up into the flourishing and celebrated Monastery of Glastonbury.¹

In A.D. 1179 King Henry II, wishing to satisfy himself of the truth of this legend, went to Glastonbury and had the grave opened. On the king's coffin was this inscription :—

Hic jacet in Insula Avalonia
Inclytus Rex Arthurus
Rex quondam, Rexque futurus.

The bones of a man of large size were found in the king's coffin, and the silken hair of the queen still preserved the beautiful golden hue for which it was so celebrated. The skulls of the king and queen were afterwards taken as relics by Edward Longshanks and Eleanor.

A great dyke or foss, called Clawdd Wat, or Wat's Dyke, is continued from each side of Caer Ogyrfan. This work is little known ; notwithstanding it is equal in depth, though not in extent, to that of Offa, Wat's Dyke can only be discovered on the southern part of Maesbury Mill, in Oswestry parish, where it is lost in morassy ground ; from thence it takes a northern direction to Caer Ogyrfan, and by Pentre 'r Clawdd to Gobowen, the site of a small fort, called Bryn y Castell, in the parish of Trewen or Whittington, then crosses Prys Henlle Common, in the parish of St. Martin ; goes over the Ceiriog between Bryn Cunallt and Pont y Blew forge, and the Dyfrdwy or Dee river below

¹ Wynkyn de Worde, 1498. *Morte d'Arthur*. Caxton, 1485.

Nant y Belan; from whence it passes through the park of Wynnstay, formerly Watstay, by another Pentre'r Clawdd to Erddig or Eurddig, where there was another strong fort on its course; from Erddig it goes above Wrexham, near Melin Puleston, by Dolydd, Maes Gwyn, Rhos Ddu, Croes Oneiras, the mansion of Gwersyllt Isaf, the ancient seat of the Sutton family, crosses the Alun, and through the township of Llai, to Rhydin in the county of Flint, above which is Caer Estyn, a British post; from hence it runs by Queen's Hope Church, along the side of Moldsdale, which it quits towards the lower part, and turns towards Mynydd Sychdin, Mynachlog Rhedin, in the parish of Llaneurgain or Northop (North Hope) in Tegeingl, by Llaneurgain Mills, Bryn Moel, Coed y Llys, Nant y Fflint, Cefn y Coed, through the Strand fields, near Treffynnon or Holywell, to its termination below the Abbey of Dinas Basing or Basingwerk. Clawdd Wat is often confounded with Clawdd Offa, which attends the former at unequal distances, from five hundred yards to three miles, till the latter, whose course has been already described, is totally lost.¹

The poet Churchyard makes the following allusion to these Dykes:—

There is a famous thing,
Cal'de Offa's Dyke, that reacheth far in length;
All kind of ware the Danes might hither bring:
It was free ground, and en'de the Britaine's strength.
Wat's Dyke, likewise about the same was set,
Between which two, both Danes and Britaines met,
And trafficke still, bnt passing bounds by flight,
The one did take the other prisoner streight.²

In the parish of Selattyn was formerly a singular entrenchment called Castell Brogyntyn. It was of a circular form (which shows that it was a British camp), surrounded by a vast earthen dyke and a deep foss. It had two entrances pretty close to each other, projecting

¹ Pennant's *Tour*, vol. i, p. 349.

² Churchyard's *Worthines of Wales*, p. 104. Originally printed in 1587; reprinted by Thomas Evans, 1776.

a little from the sides and diverging, the end of each guarded by a semi-lunar curtain. These are now destroyed. This place formerly belonged to Owain, a natural son of Prince Madog ab Meredydd, and from hence he received his surname of Brogyntyn.

The township of Maesbury, in the parish of Oswestry, was anciently called Tre'r Fesen, Llys Fesen, and Llys Fesydd, from *mesen*, an acorn; *mesbren*, an oak. The neighbourhood abounds with fine oaks; on which account, from the large quantity of acorns, the Romans called this place "Gland-urbem," from which circumstance the Normans called it Glanville.¹ Over the Porth Newydd, one of the four gates in the walls that surrounded Oswestry, was carved the figure of a horse at full speed, with an oaken bough in his mouth. This may allude to the conquest of Tre'r Fesen by the Saxons, whose arms were a white horse at full speed.

On the 5th of August in A.D. 642, Oswald, King of Northumberland, son of Ethelfrith, who had massacred the monks of Bangor is y Coed, attacked Penda, King of Mercia, but was defeated and slain by him at a place called Dyffryn Maes Hir, but now Croes Oswald, Oswald's Tree, or Oswestry, from the mangled body of Oswald, who was a Christian convert, being exposed on three wooden crosses by order of the pagan king Penda. Numberless miracles are said to have been worked on the spot where the corpse of Oswald had lain.²

Three crosses, raised at Penda's dire command,
Bore Oswald's royal head and mangled hands;
To stand a sad example to the rest,
And prove him wretched who is ever blest.
Vain policy! for what the victor got,
Proved to the vanquished king the happier lot;
For now the martyred saint in glory views
How Oswy with success the war renews,
And Penda scarcely can support his throne,
Whilst Oswald wears a never-fading crown.

Penmant and other writers call the spot where the battle was fought Maes Hir, *the long field*, and then say

¹ Harl. MS. 1931.

² Bedæ *Hist. Eccles.*, lib. iii, c. 9 to 13.

that the Saxons added their own vernacular word *field*, a field, to it; as *Maserfield* and corruptly *Masafeld*;¹ but Henry of Huntingdon calls the place where the battle was fought *Mesafeld*, which seems much more like *mesen* (pl. *mes*), an acorn, than *maes hir*, a long field; and the township of Tre'r Fesen is close to the battle-field.

Campus *Mesafeld* sanctorum canduit ossa.²

(Bleached were the bones of saints on the field of Mesafeld.)

A church was built on the place of the martyrdom of St. Oswald, which was placed under his invocation. Earl Roger de Montgomerie, on whom William the Conqueror had conferred the palatinate of Shropshire in A.D. 1071, granted by charter "the Church of St. Oswald with the tenths or tithes of the same vill or town to the Abbey of Shrewsbury.

A monastery was founded which bore the name of Blanc-Minster, Candida Ecclesia, Album Monasterium, and White-Minster. Reynerus, who was Bishop of St. Asaph from 1188 to 1224, and who had a house near here, expelled the twelve secular priests from this church, and gave the tithes of hay and corn belonging to it to the monks of Shrewsbury Abbey.³ Leland says in his *Itinerary* that the cloisters, with the tombs of the monks, remained in the memory of man.

The rectorial tithes and church of St. Oswald now belong to the Earl of Powys.

The walls of Oswestry were begun in A.D. 1277, 6 Edward I., who granted a murage or toll on the inhabitants of the county, which lasted for six years; in which time it may be supposed they were completed. They were about a mile in compass and had a deep foss on the outside, capable of being filled with water from the neighbouring rivulets.⁴

The manor of Estyn, now called Aston, lies in the

¹ Henry of Huntingdon, lib. iii, p. 331.

² Bedæ *Hist. Eccles.*, lib. iii, c. 9 to 13.

³ Henry of Huntingdon, lib. iii, p. 331.

⁴ Pennant's *Tour*, vol. i, p. 338.

parish of Oswestry. The chief families in this manor were the Lloyds, who still reside at Aston, and the Evanses of Aston, who are now extinct.

The Lloyds of Aston, who are also Lords of Whittington, descend from Bleddyn ab Cynfyn through the line of Einion Efell, Lord of Cynllaith.¹

The Evanses descend from Evan ab John ab Richard ab Madog ab John ab Edward ab Madog of Estyn. This Madog, who was the first of their family who came to Estyn, was a son of Iorwerth Foel of Llaunsantffraid in Mechain, Lord of Plas y Dinas, who bore *argent*, a fess *gules* fretty *or*, inter three fleurs de lys *sable*. He was the son of Ieuaf Sais ab Cyfnerth ab Iddon Galed ab Trahaiarn Fychan ab Trahaiarn ab Iorwerth Hilfawr of Halchdyn in Deuddwr, son of Mael Maelienydd, who was living in A.D. 998,² and bore *or*, a cross moline pierced inter four lozenges *azure*. Mael Maelienydd was the son of Cadfael ab Clydawg ab Cadell ab Rhodri Mawr.³

Evan ab John of Estyn married Janet, daughter of Philip ab John of Welshhampton, in the parish of Hanmer, by whom he had issue Thomas Evans of Aston and Oswestry, Attorney-General for the Court of the Marches, who married Eleanor, daughter of Edward Lloyd of Llwyn y Maen, and had, besides two daughters, Margaret, wife of William Maurice of Oswestry, seventh son of Maurice ab Meredydd of Lloran Uchaf; and Lucy, wife of Reinallt ab Edward, a son and heir, Richard Evans of Aston, who married, first, Dorothy, daughter and heiress of Edward Eyton of Watstay, in the parish of Rhiwabon, Esq., by whom he was father of Thomas Evans of Watstay, of whose descendants an account will be given in a future chapter. Richard Evans married, secondly, Catherine, daughter and heiress of Richard Lloyd, of Sweeney, Esq., by whom he was father of Edward Evans of Treflech.

¹ For the descent of this family, see Glasgoed in the commot of Cynllaith.

² Harl. MS. 1973.

³ *Mont. Coll.*, vol. iv, p. 142.



LLWYN Y MAEN.

Einion Efell, Lord of Cynllaith, who bore party per fess *sable* and *argent*, a lion rampant counterchanged, armed and langued *gules*, resided at Llwyn y Maen, in the parish of Oswestry. He and his twin brother, Cynwrig Efell, Lord of Eglwysegl in Maelor Gymraeg, were the illegitimate sons of Madog ab Meredydd, Prince of Powys, by Eva, daughter of Madog ab Urien of Maen Gwynedd, ab Eginir ab Lles ab Idnerth Benfras, Lord of Maesbrook.¹ If this is correct, Idnerth must have been contemporary with Owain ab Howel Dda, who was King of Powys and South Wales, from A.D. 948 to A.D. 985. He could not, therefore, have been the son of Uchtryd ab Edwyn, who was Lord of Cyfeiliog in A.D. 1113. Einion Efell died in A.D. 1196. His wife is said to have been Arddun, daughter of Madog Fychan ab Madog ab Einion Hael ab Urien of Maen Gwynedd, ab Eginir ab Lles ab Idnerth Benfras,² by whom he had a son, Rhun ab Einion of Llwyn y Maen, Lord of Cynllaith, who, by Elizabeth his wife, daughter of John Lord L'Estrange of Knockyn, was father of Cuhelyn of Llwyn y Maen and Lloran Uchaf, in the parish of Llansilin. This last place he rebuilt in the year 1233. He married Eva, daughter and heiress of Goronwy ab Cadwgan y Saeth-

¹ Lewys Dwnn, vol. ii, p. 27.

² Idem, vol. i, p. 307; Harl. MS. 2299.

ydd, Lord of Henfachau in Mochmant (see Cantref Rhaiadr), by whom he was father of Ieuaf ab Cuhelyn of Llwyn y Maen and Lloran, and Constable of Knockyn Castle. Ieuaf married Eva, daughter of Adda ab Awr of Trevor in Nanheudwy, by whom he had issue, two sons—1, Madog Goch of Lloran Uchaf, and 2, Ieuaf Fychan, and a daughter Margaret, who was married to Meredydd Lloyd ab Ieuan ab Llewelyn Fychan, sixth baron of Main in Meifod.

Ieuaf Fychan, the second son, who was constable of Knockyn Castle, had Llwyn y Maen and Llanforda for his share of the estates. He married Hawys, daughter and heiress of Einion,¹ an illegitimate son of William, Lord of Mawddwy, fourth son of Gruffydd ab Gwenwynwyn, Prince of Upper Powys,² by whom he had issue two daughters, coheirs, of whom Eva the youngest married first, Llewelyn Foelgrwn, seventh Baron of Main, who bore *argent*, a lion passant *sable*, in a border indented *gules*; and secondly, she married Ednyfed ab Ithel ab Goronwy, descended from Eunydd, Lord of Dyffryn Clwyd, Trefalun, and Gresford.

Agnes, the eldest daughter of Ieuaf Fychan, had Llwyn y Maen and Llanforda, and married Meurig Lloyd, who was descended from Hedd Molwynog, Lord of Uwch Aled, chief of one of the noble tribes of Gwynedd, who bore *sable*, a stag standing at gaze *argent*, attired and unguled *or*.

Meurig Lloyd, who appears to have lived about the latter part of the reign of Edward III, being indignant at certain injuries done to his country by the introduction of new laws and customs, seized several of the king's officers appointed to see them executed, slew some, and hanged others. To escape the king's vengeance he fled to the sanctuary at Halston, and from

¹ Einion married Gwerful, daughter and heiress of Owain, third son of Sir Roger de Powys, Knight, of Rhodes and lord of Whittington. Einion's daughter Hawys, after the death of her husband, Ieuaf Fychan, married secondly Sir John Hanmer of Hanmer, Knt.

² Harl. MS. 2299; Add. MS. 9864.

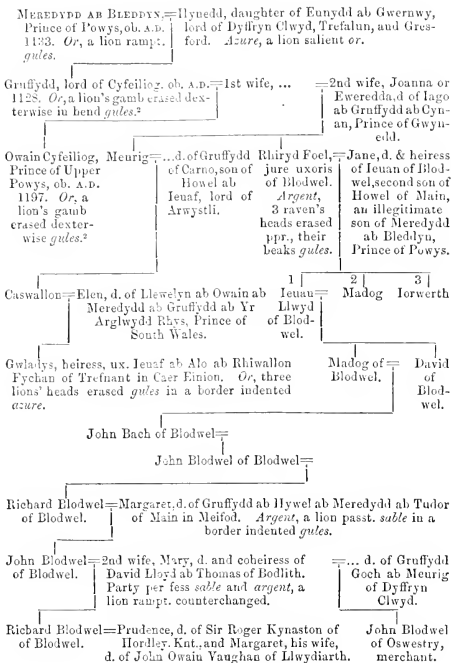
thence escaped to the Continent and entered the Imperial army, in which after having served with the greatest distinction, the Emperor in reward for his great services granted him a new coat of arms, viz. *argent*, an eagle displayed with two necks *sable*. On his return to his native country he gained the hand of the fair heiress of Llwyn y Maen, by whom he was ancestor of the Lloyds of Llwyn y Maen and Llanforda. Richard Lloyd of Llwyn y Maen, who died in A.D. 1509, left Llanforda to his eldest son John, and Llwyn y Maen to his second son Edward. John's descendant, Edward Lloyd of Llanforda, who died in 1662, married Frances, daughter of Sir Edward Trevor of Bryn Cunallt, High Sheriff for Co. Denbigh in 1622, by whom he had issue three children, eldest of whom, Edward Lloyd of Llanforda,¹ who had no legitimate issue, was father of Edward Llwyd (or Lhwyd) the antiquary, and in 1675 sold Llanforda, at sixteen years purchase, to the Right Honourable Sir William Williams, Bart., ancestor of the present Sir Watkin Williams Wynn of Wynnstay and Llanforda, Bart., M.P. for Denbighshire.

5. The parish of Llanfihangel ym Mlodwel, contains the townships of Llan ym Mlodwel, Abertanat, Blodwel, Bryn, and Llyncllys.

Two branches of the royal house of Bleddyn ab Cynfyn, were settled for many generations in this parish, one at Blodwel, and the other at Abertanat; their pedigrees are as follows:—



¹ Hengwrt MS., No. 198, A.D. 1663.

BLODWEL.¹¹ Harl. MS. 2299.² Harl. MS. 1973, f. 4.

ABERTANAT.

(Harl. MSS. 2209; *Lewys Dwnn*, vol. ii, p. 127.)

Meredydd ab Howel, an illegitimate son of Meredydd ab Bleddyn, lord of Edeyrnion. = Angharad, d. of Gruffydd ab Howel ab Cynan; but others state that she was a daughter of Idwal of Penmon, a son of Gruffydd ab Cynan.

Rhys ab Meredydd =

Meredydd ab Rhys =

Meredydd Fychan = Lucy, d. of Hwfa ab Iorwerth of Hafod y Wern in the parish of Wrexham. *Sable*, three lions *passt. argent*.

Howel = Mali, d. of Goronwy ab Iorwerth ab Howel ab Mor-eiddig ab Sanddef Hardd, lord of Mostyn. *Vert*, semé of broomslips, a lion rampant *or*.

Eduyf Cyn- = Eva, ux. Madog ab Samwel ab Cad-afael yr Ynad, lord of Cydewain. *Sable*, on a chev. *argent*, inter three rugged staves, fired, *or*, a fleur-de-lys *gules* inter two rooks *ppr*.

Lucy, coheir, ux. Madog Goch ab Ieuan ab Cuhelyn of Lloran Uchaf. Des. from Einion Efell.

Catherine, coheir, ux. Iorwerth Fychan ab Iorwerth Foel of Mynydd Mawr. Des. from Idnerth Benfras.



ABERTANAT.

(Harl. MSS. 4181, 2209, f. 42.)

Gruffydd of Maelor Saesneg, = Gwerfyl, d. and coheiress of Madog ab Meredydd ab Llewelyn Fychan ab Llewelyn ab Owain Fychan ab Owain, lord of Mechain Isgoed, second son of Madog ab Meredydd, Prince of Powys. *Argent*, a lion rampant. *sable* in a border indented *gules*.

2 Llewelyn Ddu= of Abertanat and Blodwel.	... d. of Madog Fychan ab Madog ab Rhiryd ab Owain ab Bleddyn ab Tudor ab Rhys Sais.	Goronwy Ddu of Treflod- wel.	Morgan Goch of Willington in Maelor Saesneg.	Madog Lloyd of Mael- or Saes- neg.
Meredydd= of Blod- wel and Aber- tanat.	Angharad, d. and heiress of Gruffydd ab Iorwerth ab David ab Goronwy, of Horslli in Maelor Gymraeg. <i>Vert</i> , semé of broom-slips, a lion rampt. <i>or</i> .	Angharad, ux. Sir David Han- mer, Knt., who was made Chief Justice of Eng- land in 1383.	Margaret, ux. Gor- onwy ab Tudor ab David ab Rhiryd ab Sir Ionas of Penley in Maelor Saesneg.	
Madog of= Blodwel and Aber- tanat.	Margaret, d. and heiress of Iencyn Decaf ab Madog Ddu ab Gruffydd ab Iorwerth Fychan ab Iorwerth ab Ieuf ab Niniaf ab Cynwrig ab Rhiwallon. <i>Ermine</i> , a lion rampt. <i>sable</i> .	Agnes, ux. Iencyn ab Madog ab Philip Kynaston of Stocks near Ellesmere.		
1, Rhys ab David= ab Howel of Maesmôr in Din- mael, lord of Rug. <i>Argent</i> , a lion rampt. <i>sable</i> , de- bruised by a bat- ton sinister <i>gules</i> .	1 Gwerfyl Hael (the Generous), heiress of= Blodwel and Abertanat. "Next to Gwer- fyl of Gwynfa and Gwerfyl the Good, Stands Gwerfyl of Blodwel in prudence and blood." She settled her estates upon her eldest son by her second husband. This son, whose name was David Lloyd, was ancestor of the Tanats of Abertanat, now represented by J. R. Ormsby Gore, Esq., M.P. for Shropshire, and the Tanats of Blodwel Fechan, now represented by the Earl of Bradford.			2, Gruffydd, third son of Ieuan Fychan of Moeliwreh. <i>Des.</i> from Einion Efell, lord of Cyn- llaith.

2
Catherine, coheir, ux. Morgan ab Iorwerth ab Gruffydd Ddu ab Gruffydd
Goch, of Alrhey in Maelor Saesneg. *Ermine*, a lion statant gardt. *gules*.



DUDLESTON.

The Lordship of Oswestry comprises also that part of the parish of Ellesmere which contains the townships of Upper and Lower Dudleston. These townships formed part of the territories of Rhys Sais, Lord of Chirk, etc., who gave them at his death to his third son, Iddon of Cilhendref, Lord of Dudleston. Iddon bore *argent*, a chev. inter three boar's heads couped *gules*, tusked *or*, and langued *azure*; and married Alice daughter of Sir John Done of Utkinton in Cheshire, Knight, by whom he was father of Trahaiarn of Cilhendref, Lord of Dudleston, who married Elen, daughter of Sir Geoffrey Cornwall, Knight, Baron of Burford, by whom he had several sons; Heilin of Pentref Heilin was the ancestor of the Heilins of that place, and of David Holbeck of Dudleston, who was made denizen by petition in Parliament, and was deputy steward of the Lordships of Maelor Gymraeg and Ial, 8 Henry IV (1409).¹ He bore *gules*, a chev. engrailed inter three boar's heads couped *argent*; and dying without issue his inheritance went to his uncles Einion Goch of Pant y Bursli² and Madog Goch. He was the son of

¹ Golden Grove MS.; Harl. MS. 4181.

² Einion Goch of Pant y Bursli was the father of Howel, the father of John of Pant y Bursli, whose daughter and heiress, Gwenhwyfar, married John Wynn Kynaston, third son of Jenkyn ab Gruffydd Kynaston of Stockes, by whom she had a son named Elis, ancestor of the Kynastons of Pant y Bursli.

Ieuan Goch of Dudleston ab David Goch ab Iorwerth ab Cynwrig ab Heilin of Pentref Heilin. The third son of Trahaiarn Lord of Dudleston, was Cadifor, who had Cilhendref for his share of the estates, and was ancestor of the Edwardses of Cilhendref, now represented by the Moralls of Plas Iolyn and Cilhendref, and of Sir Henry Hope Edwards of Shrewsbury, Bart. Hwfa, the fifth son of Trahaiarn, was ancestor of the Vaughans of Burlton Hall, near Shrewsbury.

The ancient mansion of Cilhendref, which was situate in a retired and beautiful valley, was pulled down about ninety years ago. In the centre of the house was a chamber perfectly dark, into which you descended by steps, and the passages to which were hidden by tapestry, evidently appearing to have been intended to have been a place of concealment in cases of sudden danger. Some workmen employed in taking down part of the house, before the final demolition of the whole, discovered, beneath a flight of stone steps, an earthen jar, containing many pieces of leather money.¹

PENTREF MADOG IN DUDLESTON.

Sir Roger de Powys, Knight of Rhodes, and Lord of Whittington (see p. 250), who bore *vert*, a boar *or*, settled this estate, and Estwick, upon his fourth son Goronwy, who was father of Llewelyn, the father of Llewelyn Fychan, who had two sons, Llewelyn Foel of Estwick, ancestor of the Estwicks of Estwick, and Gruffydd, who had Pentref Madog.² Gruffydd married Elen, daughter of Ednyfed Lloyd ab Iorwerth Fychan ab Iorwerth ab Awr (ancestor of the Lloyds of Plas Madog in Maelor) by whom he was father of Llewelyn, father of Gruffydd, who had a daughter and heiress, Eva, who married David Bride Hen ab Ieuan ab David ab Llewelyn ab Ieuan ab David ab Llewelyn, eighth son of

¹ *Oswestry Advertiser*, Nov. 6, 1872.

² *Lewys Dwnn*, vol. i, p. 324.

Cynwrig ab Rhiwallon, Lord of Maelor Gymraeg, by whom she had a son, Philip Bride of Pentref Madog, who married Alice, daughter of John ab Richard ab Madog ab Llewelyn of Halchdyn in Maelor Saesneg, a younger son of Ednyfed Gam of Pengwern in Nanheudwy, by whom he had three daughters, coheirs, of whom Margaret, the heiress of Pentref Madog, married James Eyton of Dudleston, son of John Eyton of Dudleston, youngest son of William Eyton of Eyton, Esq.

The mother of the above James Eyton was Elizabeth, daughter and heiress of Owain ab Gruffydd ab Owain ab Howel ab Madog of Dudleston, descended from Madog, Lord of Hendwr, who bore *argent*, on a chevron *gules*, three fleurs de lys *or*. The said James Eyton by his wife Margaret, was father of William Eyton of Pentref Madog, who was living in A.D. 1592, and married Dorothy, daughter of James Eyton of Eyton, Esq., by whom he had issue James Eyton of Pentref Madog, who was living in A.D. 1623, and married Mary, daughter of Sir Richard Bulkeley of Baron Hill, by whom he had a son, Sir Robert Eyton of Pentref Madog, Knight, who was taken prisoner with Sir Gerard Eyton, Knight, and Mr. Edisbury, at Eyton, by the Parliament troops under Colonel Mytton in A.D. 1643. He married Jocosa, daughter and heiress of Francis Lloyd of Hardwick, Esq., and had issue two sons, Robert and Gruffydd, and a daughter named Penelope.¹

¹ Cae Cyriog MS.

(To be continued.)

WELSH WORDS BORROWED FROM LATIN,
GREEK, AND HEBREW.

THE subjoined list is intended to include our earlier loan-words only; the later ones, which are comparatively few and uninteresting, will be more conveniently reserved for a separate list. It has been my aim to make both as complete as possible; but, no doubt, many words will be found to have been overlooked. On the other hand, several, the Latin origin of which is doubtful, have been inserted with the view of calling attention to them, and of light being thrown on their history by discussion.

My authorities for mediæval Latin are the following works: "Glossarium Manuale ad Scriptores mediæ et infimæ Latinitatis, ex magnis Glossariis Caroli du Fresne, Domini du Cange, et Carpentarii in Compendium redactum, multisque Verbis et dicendi Formulis auctum. Halæ, MDCCLXXII." Also Diefenbach's Supplement to the same, published at Frankfort on the Maine in the year 1857.

As to orthography, I have made use of *j* and *m* for asyllabic *i* and *w* respectively, that is, to ordinary ears, the sounds of *y* and *w* in the English words *yes* and *well*; it being needless to add that Welsh knows neither the English (nor the French) *j* nor the labial spirant *w* prevalent in certain parts of Germany. Further, I have ventured to write, for example, *hòno*, *tànu*, for what some would write *honno*, *tannau*, and others would leave the intelligent reader to distinguish from *hono*, *tanau*, properly so written.

'AAPΩ'N (אֶהרֹן), 'Aaron': W. *Aaron* (*Liber Landavensis*, 27), *Araun* (*ib.*, 71, 163), *Arawn* (*Iolo MSS.*, 108; *Myv. Arch.*, 411); *Aron* (Edm. Prys, *Ps.* lxxvii, 20; xcix, 6).

ABCDARIUM, abcturium, abecedarium, abequetorum, abgetoria, abgetorium (Irish *aibgitir*), abvederium, are all Med. Latin forms of a word formed from and meaning 'the *A B C* or

alphabet': W. *agwyldor*, now *egwyldor*, fem., 'the alphabet, a principle'; *di-egwyldor*, 'unprincipled'; *gwyldor* fem. (but mas. in Salesbury's *Gwyddor Cymraeg*), 'alphabet', probably a shortened form of *egwyldor*. Of the Latin forms, *abequetorum* seems to be the one whence come the Welsh words, derived as follows: 'abequetorum', W. '*abegmetor', '*abegmetor', '*abgmetor', '*ag-gmidor', 'agwyddor', 'egwyddor', 'gwyddor'. *a.* On *ga* for *qu* see 'iniquitas'. *b.* *dd* for *t* is owing to the Mid. Welsh fashion of writing *t* for *dd*: see 'cubitus'. *c.* As to the omission of the unaccented *e*, see 'benedico'. *d.* On the change of gender see 'brachium'.

*ABEA (אֶבֶל), 'Abel': W. *Abel* (*Lib. Land.*, 137, 229). Later it occurs as *Afel* (*Barddas*, i, 54); but in no form has it flourished as a Welsh name.

*ABPAA'M, 'Abraham': W. *Awraham* (i. e. *Afraham*, in the *Black Book*, Skene, ii, 12), *Efream*, *Yfraham* (*Brut y Tywysogion*, p. 50). Curiously enough the initial vowel was mistaken for the definite article, and we read accordingly, in the story of 'Amlyn ac Amic' (*Red Book*, col. 1106) the words 'Medylyaw heuyt adylyafi yr vream benn ffyd'. Modern Welsh, however, knows no other form than the English *Abraham*, accented on the first syllable. *a.* Whether *f* in the Welsh forms was intended to represent β , that is *v* nearly, or is the usual mutation of *b*, on which see 'adorno', is not clear. *b.* The retention of final *m* is singular, and due probably to the accent. *c.* *E*—*a* for *a*—*a* is otherwise not unknown in the language, as, for example, in *ffetan*, 'a sack', from Eng. *fat*=*vot*, and Old Welsh *enucin*, 'names', for **enuen*=**anmana*. Compare *e*—*i* for *i*—*i*, which see under 'cicuta'.

ABSTRUSUS (-a, -um), 'concealed', in the sense we have it in Cicero's *Ac.*, ii, 10, where one reads of a 'disputatio paulla abstrusior': W. *astrus*, 'perplexed', 'entangled'. *a.* The termination of Latin words is generally dropped in Welsh: final *s* and *m* disappear in all instances. *b.* The Welsh system of accentuation is dissyllabic; so that when, by the dropping of a termination, an oxytone would be produced, the accent retires towards the beginning of the word, if it allows of it, as in the present instance. *c.* The elision of a mute before *s* in a toneless syllable, without compensation, will be found further exemplified under the words 'excommunis', 'excusatio', 'excuso', 'expono', 'extendo', 'extraneus', 'lixivium', 'psalterium', 'sextarius', and is of a piece with the shortening of a long vowel situated in a toneless syllable preceding the tone, which see under 'divinus'.

ACER (*ācris*, *ācre*), 'sharp, violent': Old W. *arocrion* (gl. 'atrocia'): this would in the singular be *aroer*, from a simple form,

oer, representing the Latin adjective. In old Welsh *ā* regularly becomes *o*, which seems to indicate that it had a somewhat guttural and deep sound, approaching that of the English *a* in 'ball'.

'ΑΔΑ'Μ (ΑΔΑΜ), 'Adam': W. *Adam* (*Annales Camb.*, 52, 105; *Brut y Tyw.*, 206), *Adaf* (*An. Cambriae*, 52; *Brut y Tyw.*, 230), *Addaf* (*Myr. Arch.*, 343-4), *Adda*, which is the usual form in Mod. Welsh. *a*. On *dd* for *d* see 'adorno' and 'Αβραάμ. *b*. Other instances of the disappearance of *f* will be found under 'Asaph', 'barba', 'bubalus', 'diabolus', 'faba', 'habena', 'Jacobus', 'lima', 'plebs', 'pluma', 'testimonium', 'turba'.

ADMISSUS (equus), whence we have in M. Lat. *admissarius* (equus) = 'a stallion': W. *emys*, 'stallions.' The derivation is 'admissus', '*anmissus', '*amis', '*emis', 'emys'. *a*. In O. W. *i* modulates *a* into *e* in a preceding syllable. *b*. O. W. *i* generally becomes *y* in Mod. W. *c*. *Emys* has the appearance of being a plural form, and is so treated, the singular *amys* having been made for it probably soon after the word was introduced into the language. Formerly, however, the word seems to have been used as a singular, as when we read of *tri emys* in 'Ystoria Chyarllys' in the *Red Book*, col. 617. Compare what is said under 'asinus' and 'papilio'.

ADORNO, 'I adorn': W. *addurn*, 'an ornament'. *a*. Welsh consonants flanked by vowels have since the end, say, of the ninth century, been systematically modified by way of assimilation to the vowels, as follows: *p*, *t*, *c*, became *b*, *d*, *g*, and *b*, *d*, *g* became *f*, *dd*, *gh* (subsequently omitted), respectively. *b*. Had the Latin been 'adorno' and not 'adorno', we should have in Welsh *addurn* and not *addurn*, which owes its form to the common change of *ō* into *u*. *c*. The noun *addurn* was obtained by quasi-derivation from the Latin verb, the terminations being thrown off, and the base treated as a noun. Other instances will be found under 'batido', 'batto', 'castigo', 'circo', 'consecro', 'consolido', 'contendo', 'contrudo', 'deficio', 'dependeo', 'destillo', 'destruo', 'disco', 'excuso', 'loco', 'muto', 'planto', 'plecto', 'plico', 'polio', 'pungo', 'rapio', 'rebello', 'seribo', 'sterno', 'struo'.

ÆTAS, 'age': W. *oed*, mas. Supposing this etymology to be correct, the following is the derivation: 'ætās', W. '*ait', 'oit', 'oid', 'oed'. *a*. Similar instances tending to show that the Welsh heard *æ* as a diphthong in a few Latin words, occur under 'Græcus' and 'pœna'. *b*. The change of *æ* into *ai* is rendered probable by the fact that O. W. makes frequent use of *ai*, whereas the reverse is the case with *æ* and *œ*. *c*. The habit of changing *ai* into *oi*, so common among the English-speaking population of Ireland, seems to have prevailed in Welsh as

late as the eighth or ninth century, as may be seen from the occurrence of *mail*, now *moel*, in the Capella Glosses lately discovered in Cambridge. *d.* The change of *oi* into *oe* is not very old in Welsh: instances of it are, *coel*, *oedd*, *glocw*, which once used to be, *coil*, *oid*, *gloiu*. On the parallel change of *ai* into *ae* see 'captus'. *c.* As a rule, Latin feminines remain feminine in Welsh, unless influenced by the analogy of native words to become masculine. It is, however, hard to discover any rule obeyed in this respect by words whose leading vowels are *oe* or *wy*: thus Welsh makes masculines from *ctas*, *ccra*, *plcbs*, *pæna* (also fem.), *quadragesima*, and *stella* (Pughe), and feminines from *signum* and *rete*. *f.* Welsh nouns are borrowed from (*a*) the nominative, (*β*) the genitive, or (*γ*) the accusative,—or, perhaps, we should say the ablative of the Latin. Other instances of borrowing from the Latin nominative occur under 'autor', 'benefdictio', 'caprio', 'civitas', 'collatio', 'confectio', 'confessio', 'conventio', 'corpus', 'disparatio', 'doctor', 'draco', 'excusatio', 'favor', 'fornax', 'glutto', 'hospes', 'imperator', Ἰησοῦς, 'Judæus', 'latro', 'lectio', 'legio', 'major', 'maledictio', 'occasio', 'papilio', 'professio', 'puteus', 'Saxo', 'simplex', 'stamen', 'storax', 'sudor', 'tempus', 'virtus'.

AFFECTUS, 'one who is disposed in a certain manner towards another': Mid. W. *affeith* (which would now be *affaith*), meaning in the Welsh Laws an abettor or accessory; that is, a person who is disposed to assist another in the commission of a crime. Der., 'affectus'; W. '*affect', '*affeichth', 'affeith'. *a.* Consonantal combinations with mutes in the second or third place have them changed into spirants as a rule in Welsh: thus *et* becomes *chth*. *b.* Two surd spirants together are subsequently treated as incompatible, and the former commonly disappears with or without vowel compensation. *c.* The vowel of all others which is used in Welsh to compensate for the loss of a consonant is *i*: thus in the present instance *chth* becomes *ith*. Other instances will be found under 'captivitas', 'captivus', 'captus', 'coctus', 'confectio', 'doctus', 'doctor', 'effectus', 'factum', 'fructus', 'lectica', 'lectio', 'perfectus', 'punctum', 'tractatus', 'tracto'.

Αἴψητος, 'Egypt': W. *Aipht*, always used as feminine, *Yr Aipht*=ἡ Ἀίγυπτος. From the Latin form *Ægyptus*, with the accent on the penultimate, it would be impossible to derive *Aipht*; nor is the derivation from Ἀίγυπτος very easy. Probably the unaccented *υ* disappeared, and *γπ* made *pp*, which in Welsh regularly results in *ph* or *ff*, as will be seen under 'cippus'.

ALTARE, 'an altar': W. *allor*, fem. *a.* On *ō* for *a*, see 'acer'. *b.* Whenever *l* immediately precedes a *t* or *d*, it becomes *ll*, which has its parallel in Icelandic *ll*, which to ordinary ears sounds

exactly like Welsh *llt* : thus Welsh *hollt* is identical in sound with Icelandic *holt*. *c*. When the dental stands immediately before the accented vowel, it disappears. Other instances are to be found under 'caldarium', 'cultellus', 'psalterium'. *d*. Latin neuters become masculine in Welsh, and Latin masculines remain masculine unless influenced by the analogy of native words with *o*, mentioned under 'brachium', which see. Other such instances as the present occur under 'fatum', 'horarium', 'ἡορδάνην', 'pagus', 'ordo', 'sextarius', 'signaculum', 'stamen', 'stratorium', 'tabulatum', 'vallum'.

ALTUS (-a, -um), 'high', or perhaps we should posit *alta* (*terra*), 'high ground': W. *allt*, 'a cliff, the side of a hill'. In N. W. *i fyny yr allt*=S. W. *i'r rhîw*, 'up hill'. The word now generally assumes a prothetic *g*, and becomes *gallt*, a process not very common in the case of words beginning with *a*. Compare, however, *gaddo*, N. W. for *addo*, and *genau-goeg*, the 'blind *genau*'; Breton, *anaff*, 'serpens qui non habet oculos' (*Cutholicon*).

AMBROSIUS (ἀμβρόσιος), 'immortal'; Ambrose: W. *Emrys*, *Emreis*. The derivation of *Emrys* is 'Ambrosius': W. '*Ambresi', '*Ambris', 'Embris', 'Emrys'. *a*. Other instances of *o* modulated into *e* by a succeeding *i* will be found under 'apostolus', 'coquina', 'fovea', 'hospes', 'Jupiter', 'offero', 'olivum', 'monachus', 'polio', 'porcellus', 'spolium', 'torquis'. *b*. Some of these words also exemplify the total assimilation of *e* to a following *i*. Other instances occur under 'angelus', 'arma', 'ascendo', 'castigo', 'episcopus', 'extendo', 'intervenio', 'lectio', 'legio', 'membrum', 'memor', 'metrum'. *c*. *Mb*, *nd*, *ngg*, invariably drop their second element. Other instances occur under 'angelus', 'ascendo', 'candelæ', 'candela', 'cingula', 'columba', 'contendo', 'dependeo', 'descendo', 'evangelium', 'fundo', 'longa', 'membrana', 'membrum', 'plumbum', 'pondus', 'prandium', 'pungo', 'splendens', 'splendidus', 'ungula'. Compare also the instances under 'ancora'. The derivation of *Emreis* is immediate from '*Ambresi', by diphthongising *e* into *ei*. Other instances occur under 'arma', 'brachium', 'caprio', 'cerasium', 'cervus', 'cingula', 'civitas', 'conventio', 'draco', 'gemellus', 'latro', 'lixivium', 'monachus', 'pullicantus', 'rapio', 'Romani', 'spatium', 'spolium', 'tertiana'. Compare what is said under 'bestia'.

ANAGRIPPA, a mediæval law-term, written also 'anagripa', 'anagrip', and 'anagrîph', which seems to have been borrowed from a German source, and signified a fault or crime, as in the following quotation from the laws of the Longobards: 'Ut ille, qui fornicatus fuerit, eam tollat uxorem, componat pro culpa, id est anagrîph sol.15': W. *angraifft*, *engraifft*, or *engraff*, 'a reproof,' 'an example'; *angreiff-t-jo*, 'to rebuke'. The *t* seems to be here added, as in the colloquial forms, *taligrafft*, 'telegraph', and *ffalst*, 'false'.

ANCORA, 'an anchor': W. *angor*. *a*. Had the Latin been *anchora*, we should have in Welsh *achor*. *b*. *Mp*, *nt*, *ngc*, as a rule allow the mute to disappear. Further instances will be found under 'cancellus', 'concausa', 'compar', 'compello', 'contendo', 'conventio', 'elementa', 'firmamentum', 'fontana', 'imperator', 'planto', 'præsens', 'pulli-cantus', 'sacramentum', 'sentio', 'simplex', 'temperies', 'tempestas', 'templum', 'tempus', 'testamentum'. See also 'argentum'.

ANGELUS (ἄγγελος, 'an angel': W. *angel*, pl. *engyl*, of which the derivation is *àngeli*, **àngili*, *èngil*, *èngyl*. The plurals, *angyljon*, *angeljon*, and *engyljon*, also occur, especially the first.

ANIMAL (gen. 'animālis'), 'an animal': W. *anifail*, *anifel*, pl. *anifeiljaid*, *enifeilaid* (*Marchog Crwydrad*, i, 5), and *anucileit* (i. e., *anfeileit*, *Mabinogion*, iii, 299): Breton, 'anéval'. Derivation, 'animālis': W. '*animāli', '*anemali', '*anemel', '*anefel', 'anifel', 'anifeil', 'anifail' (which the colloquial reduces back to) 'anifel'. *a*. When *ā* is preceded by *i* in its neighbourhood, it seems to have been, in some instances, prevented from acquiring a guttural sound, and so from becoming *ō*, as will further appear under 'brachium', 'clavus', 'collatio', 'Graius', 'laicus', 'major', 'Majus', 'papilio', 'Romani'. *b*. The *i* in *anifel* cannot be the direct representative of Latin *i*, for it should be now *y*. It can, however, represent an earlier *e*: see 'Collatio'. *c*. Other instances of borrowing the genitive will be found under 'autor', 'crux', 'dolor', 'hibris', 'Jupiter', 'labor', 'lis', *μυριάς*, 'pars', 'pavo', 'præsens', 'sapo', 'scelus', 'tempus'.

ANTIQUUS (-a, -um), 'ancient', 'old': W. *entic* (Gl. *Priscæ*). This would now be *ènig*, but the word is not used.

APOSTOLUS (ἀπόστολος), 'an apostle': W. *abostol*, 'an apostle'; pl. *cbystyl* and *ebestyl*, of which the derivation is 'apostoli', '*aposteli', '*apestili', '*epestil', '*ebestil', 'ebestyl'. *a*. Another instance of *i* extending its influence beyond the syllable immediately preceding it occurs under 'margarita'. *b*. The old forms *abostol* and *ebestyl* have been superseded in recent versions of the Bible by the semi-naturalised *apostol* and *apostoljon* respectively. Similarly *Dewi*, *Selyf*, *Jewan*, beaten out of the field by such 'novi homines' as *Dafydd*, *Solomon*, *Ioan*, are also fair specimens of the way in which all reminiscences of the old British Church have, subsequently to the Reformation, been buried under later strata of ecclesiasticism in Wales.

APRILIS, 'April': W. *Ebrill*. This is, however, not the form to have been expected, as *Ebril* would be more regular, and as the *ll* admits of no explanation on Welsh ground. Compare Breton *Ebrell* (Catholicon), Old Eng. *Aprille*.

ARCA, 'a chest,' 'a box': W. *arch*, 'a chest', 'a coffin'.

ARGENTUM, 'silver': W. *arjant*, now more commonly *arjan*, 'silver', 'money'. Der. 'argentum', W. '*argant', '*argant', '*ar'ghant', '*ar'ighant', 'arjant', 'arjan'. *a.* The form with *nt* is somewhat antiquated: so with *pylgaint*, which see under 'pulllicantus'. Compare also *ugaint*, archaic for *ugain*, 'twenty'. *b.* Other instances of Latin *e* before two consonants, superseded in Welsh by *a*, are to be seen under 'calendæ', 'eervus', 'mentum', 'paternus', 'serpens', 'splendens', 'sterno', 'taberna', in all of which it is seen that the accent falls on the *e* in Latin. *c.* In O. W. every complex of consonants proof against assimilation, and having in the second place a sonant, evolved an irrational vowel: thus *rb*, *rm*, *rd*, *rg*; *lb*, *lm*, *lg*; *pr*, *tr*, *cr*; *pl*, *tl*, *el*; *br*, *dr*, *gr*; *bl*, *dl*, *gl*, become *r'b*, *r'm*, *r'g*, etc., and underwent the usual modifications to which vowel-flanked consonants are liable, as pointed out under 'acer'. *d.* The irrational vowel shows a tendency, as here, to become *i*, especially before gutturals. An exactly parallel case to the present one is the derivation of *tarjan*, 'a shield', from the Anglo-Saxon *targe*, gen. *targan*. *g.* The student of the Teutonic languages would naturally think that here we have simply a modification of *g* into *j*. This, however, I believe to have no footing in Welsh; and we may lay it down as a rule, that O. W. *g*, not initial, after becoming *gh* (on which see 'vacuus'), disappears altogether in modern Welsh.

ARMA, 'arms': W. *arf* and *araf* (*Mabinogion* and *Ystoria Charlys*), fem., pl. *cirf*, also in mid. W. *yrf*. The derivation of these plurals is:

'*arm-i', '*ar'mi', '*er'mi' { '*er'mi', '*er'f', 'eir'f', written 'eirf'.
'*ir'mi', '*ir'f', 'yrf', written 'yrf'.

The Welsh having probably taken *arma* to be singular, made it plural by means of the common plural termination -i.

ARMELLA, M. Lat. = 'ornamentum brachiorum': O. W. *armel* (Oxford Glosses), defectively written for *armell*.

ARTICULUS, 'a joint', 'a short clause', and in M. Lat. 'libellus supplex expostulationis ad judicem', not to mention also 'articuli coronæ' and 'articuli cleri': W. *erthygl*, fem., 'an article of faith, a short essay'. *a.* Why the Welsh word is fem. is not easy to say. *b.* Here *erthygl* became at first **artic'l*, the unaccented vowel being made into an irrational one, and so disappearing from the spelling. Similar instances will be found under 'baculus', 'carcer', 'cingula', 'consolido', 'culter', 'diabolus', 'discipulus', 'faula', 'favor', 'fistula', 'imperator', 'littera', 'macula', 'magister', 'neuter', 'offero', 'offula', 'pedester', 'periculum', 'populus', 'sericus', 'stimulus', 'tabula', 'tragula', 'viridis'.

'ΑΣΑΦ (Ἀσαφ), 'Asaph': W. *Assaph* (*Brut y Tyw.*, 230), *Asaf*

(*Iolo MSS.*, 102, 127), *Assa* (*C. Brit. Saints*, 266), whence we have *Llanasa* and *Pantasa*. *F* (=v) for *ph* is not according to rule; but we must suppose the Welsh to have either heard *Asaph* pronounced *Assav*, or to have found it written *Assaf*, which they proceeded to pronounce in their own way, giving *f* its ordinary value of English *v*. The adjective occurs in Latin documents both as *Assaucensis* (frequently) and *Assaphensis*.

ASCELLA, M. Lat., 'a wing', as in the Vulgate (*Lcv.* i, 17), where we read, 'confringetque ascellas ejus'; in the English version, 'he shall cleave it with the wings thereof': W. *ascell*, pl. *escyll*.

ASCENDO, 'I ascend': W. *escyn*, 'to ascend', also ('he) ascends'; *escynodd* ('he) ascended'. Der. 'ascendit': W. '*ascendit', '*ascindit', '*escindit', '*escinit', 'escynid', 'escyn'. *a*. Here we have chosen to consider the form of the Welsh verb as determined by the third person singular (of the Latin), both on account of the importance of the latter, and of the effects of the vowel *i* of the termination *it*, which are to be traced both in this instance and in those given under 'batido', 'deficio', 'descendo', 'destruo', 'expono', 'extendo', 'intervenio', 'pasco', 'polio', 'rapio', 'sentio', 'tussio'. *b*. The Celtic languages seem to have had three chief conjugations with the vowel characteristics, *a*, *ā*, *i* (=ja): thus, in the Luxemburg Folio the third person singular of the present indicative active ends in *et* (=ati), *ot* (=āti), and *it* (=iti or jati). The last of these (*it*), which in Mid. W. is *id*, as in 'syrthid mefl o gesail', 'Elid ci i gell agored', etc., is important as a point of coincidence with Latin verbs of the third and fourth conjugations; whence *ascendit*, for instance, required to undergo no immediate change of form in order to do duty as a Welsh verb.

ASINA, 'a she-ass': W. *ascn*.

ASINUS, 'a he-ass': W. *asyn*. Here one might have expected *csyn*, but that would sound to a Welshman as a plural: indeed, Davies gives *csyn* as the plural of *asyn* (see 'papilio'), in which he is shown to be right by the use made of the word in the last lines of the tale of Manawyddan Vab Llŷr (*Mab.*, iii, 161), where we read "A Riannon a uydei amweirieu yr *essyn* wedy bydynt yn kywein gweir am y mynwgyl hitheu."

ASTELLA, a M. Lat. formation from *astula*, 'a splinter', 'a small board': W. *astell*, 'a splinter', 'a board', pl. *estyll*. To the O. French form *astele*, now *attelle*, 'a splint', and others mentioned by Diez, s. v. 'ascla', may be added the M. Lat. *stellæ* ('bacilli quibus alligatur crus post rupturam consolidandum'), the singular of which occurs in the Oxford Glosses (*Gram. Cclt.*, 1063) as *stella*, with the Welsh gloss *scirenn*, 'a splinter or chip to light a fire with'. The Irish form *astal* or *astol* (Stokes' *Old Irish Glossaries*, p. xxiii) seems to come immediately from *astula*.

ASTUTUS (-a, -um), 'shrewd', 'sagacious': W. *astud*, 'attentive', 'studious'. Popular etymology associates *astud* with the English 'study' and 'steady', which has probably contributed to its being used in the sense it now has. Compare *prudd* under 'prudens'.

AUGUSTINUS, 'Augustine, the monk': W. *Awstin*, or more commonly *Awstin Fonach*.

AUGUSTUS, 'August': W. *Awst*. Der. 'Augustus': W. '*Awgwst', '*Awghwst', '*Awwst', '*Awst', 'Awst'. *a.* On the elision of *gh* see 'Argentum'. *b.* The contraction here indicated is common enough in Mod. W. in such cases as *elyruch* for *elyr-wch*, and *ffwydd* for *ffw-aydd*, which see under 'fagus'.

AURUM, 'gold': W. *aur*, 'gold'; *auraidl*, 'golden'. Der. 'aurum': W. '*owr', '*our', 'eur', 'aur'. *a.* The change of *eu* into *au* in final syllables in Mod. Welsh is very general, and goes on hand in hand with that of *ei* into *ai*, which see under 'animal'. *b.* No less common is the change of O. W. *ou* into *eu* and *au*; for example, O. W. 'dow', 'iou', 'tonnou', 'boutig', are now *dau*, *jau*, *tônau*, *beudy*. The Dimetian dialect has in many cases reduced *ou* into *oi*, and not into *au*, so that in the present instance it uses *oir* for *aur*.

AUTOR, Med. Lat. = 'auctor', 'one who adds to the existing stock', 'a writer': W. *awdur*, pl. *awdwr*; *awdur*, pl. *awduron*. *Awdur* and *awdur* differ only in being derived from the nominative and genitive of the Latin respectively, the former as follows, 'autor', W. '*awtor', '*awt'r', '*awd'r', 'awdwr', 'awd-wr', pl. 'awd-wyr'. *a.* Here the ' takes its complexion from the preceding *w*, and becomes itself *w*. This is carried out with great consistency in the dialects of South Wales: thus, for the written *cafŵn*, *dwfn*, *dofn*, *lleidr*, etc., we speak *cafwn*, *dwfwn*, *dofon*, *lleidir*, whereas the fondness of North Wales dialects for broad terminations makes such words as *lleidr* into *lleidar*, etc. Instances of this will be found in this list, under 'baculus', 'barba', 'carcer', 'eulter', 'facula', 'lamna', 'liber', 'littera', 'latro', 'populus', 'stunulus', 'stupula', 'vitrum'. *b.* *Awdur* came to be analysed by popular etymology into *awd-wr*, i. e. *awd-gwr*, as though one of its elements were *gwr*, 'a man', which makes in the plural *gwyr*, whence the plural of *awdur* comes to be *awdwr*. The same treatment has been undergone by 'imperator', which see.

BACULUS, 'a stick', 'staff': W. *bagl*, coll. *bagal*, fem., pl. *bagl-aw*, 'crutches'. Der. 'baculus': W. '*bac'l', 'bag'l' (written 'bagl'), 'bagal'. The change of gender it is not easy to explain: compare, however, other instances under 'factum', 'gradus', 'saecus'.

BARBA, 'a beard': W. *barf*, coll. and Mid. W. *baraf* (and *baryf*), now *bara* in the dialect of Gwent.

BASSUS (-a, -um), M. Lat.=‘curtus’, ‘humilis’: W. *bas*, ‘shallow’.

BATIDO (batidit), M. Lat.=‘baptizo’, ‘I baptize’: W. *bedydd-jo*, ‘to baptize’; *bedydd*, ‘baptism’. *a.* It is right that the reader should know that *batido* is only assumed on the strength of such words as *batisterium* and *baptizare*, as a probable form from the infinitive *baptidere*, which is also given as *baptire*, meaning at first, probably, ‘to baptize’, ‘to mark with the sign of the cross’, then ‘to mark’, ‘to mark or coin money’, as in *baptire monctam* = French *battre monnaie* = W. *bathu arjan*, which see under ‘batto’. From meaning ‘to mark or coin’, the word seems to have got also to mean ‘to mark by beating’, and absolutely ‘to beat’, unless we should rather consider it to have derived this meaning directly from the Greek common in such expressions as βάπτειν τίνα βάμμα Σαρδιανικόν, ‘to give one a bloody coxcomb’. *b.* The *i* of the Latin conjugation of *batidere* seems to have been availed of in Welsh as a *j*, which served to give the word *bedydd-jo* a more thoroughly Welsh aspect than if it had been discarded. Similar instances of utilising Latin *i* as Welsh *j* occur under ‘brachium’, ‘confinium’, ‘deficio’, ‘hospes’, ‘memor’, ‘papilio’, ‘polio’, ‘rapio’, ‘Romani’, ‘sentio’, ‘spatium’, ‘testis’, ‘tusio’. *c.* With *bedydd* compare *addurn*, which see under ‘adorno’.

BATTO (part. pass. ‘battātus’), M. Lat., ‘I beat’: W. *bath-u*, ‘to coin’; *bathod-yn*, ‘a coin’, ‘a medal’; (*arjan*) *bathol*, ‘coined or stamped (money)’; *bath* or *math*, mas. and fem., ‘stamp’, ‘kind’, ‘sort’. *a.* As to *tt* becoming *th*, see ‘affectus’ (*a*); similarly *pp* and *cc* make *ph* (or *ff*) and *ch* respectively. Instances occur under ‘bucca’, ‘cippus’, ‘cloppus’, ‘clocca’, ‘coccum’, ‘glutto’, ‘littera’, ‘occasio’, ‘occupo’, ‘pecco’, ‘peccatum’, ‘saccus’, ‘sagitta’, ‘siccus’, ‘soccus’. *b.* *Bathodyn* is derived from *battāt-us* by suffixing the Welsh termination *-yn*, which is used extensively to make singulars and diminutives: *-yn* is masculine, and has a feminine *-en*; their derivation being *-innas*, mas.; *inná*, fem.; which became *-inn*, m., *inna*, f.; then *-inn*, m., *-enn*, f., whence *-yn* and *-en* now. *c.* On *bath*, see ‘adorno’. The letters *b* and *m* often interchange in Welsh; another instance of it occurs under ‘beneficium’. However, *bath* and *math* begin to be desynonymized in the language: thus we say ‘Gwraig o’i bath hi’ (not ‘Gwraig o’i math hi’) = ‘a woman like her’, literally ‘a woman of her stamp’. On the other hand, we now write ‘Math ar ddyn’, and not ‘Bath ar ddyn’, meaning ‘a kind of man’, literally ‘a stamp on man’, which ‘Young Wales’, missing the connotation of the word and the point of the preposition, changes into ‘math o ddyn’, so as to tally with the English ‘kind of man’.

BATUS, M. Lat.=‘scapha’, ‘cymba’: W. *bad*, ‘a boat’.

BENEDICO, ‘I bless’: W. *bendig-o*. Other instances of vowels preceding the tone-syllable disappearing will be found under ‘benedictio’, ‘beneficium’, ‘caritas’, ‘elementa’, ‘intervenio’, ‘maledico’, ‘maledictio’, ‘registra’, ‘trinitas’, ‘unitas’. Compare ‘articulus’.

BENEDICTIO (pl. ‘benedictiones’), ‘a benediction’, ‘blessing’: W. *bendith*, pl. *bendithjon*. *a*. It may be urged that the Welsh, having a plural ending *-on* or *-jon*, formed *bendithjon* from *bendith*, and did not borrow the Latin *benedictiones*. I am, however, inclined to think the fact of their having *-on* and *-jon* only makes it more probable that they did borrow *benedictiones*, seeing that it harmonised itself with native Welsh plurals so readily. Other instances of borrowing Latin plurals will be found under ‘calendæ’, ‘cicuta’, ‘excusatio’, ‘faba’, ‘hospes’, ‘illi’, ‘legio’, ‘littera’, ‘latro’, ‘maledictio’, ‘natalicia’, ‘ocasio’, ‘papyrus’, ‘pecten’, ‘pedester’, ‘Romani’, ‘saxo’, ‘vesper’. *b*. Whether *benedictio* be looked at as *benedictio* or *benedictio* is indifferent, as Welsh *i* regularly represents an etymologically long *i*. If we start from *benedictio*, then *bendith* represents *bendi-ith*, the latter *i* being a compensation for the lost consonant, on which see ‘affectus’.

BENEFICIUM, ‘a favour’, ‘a kindness’: W. *benthyg* or *menthyg*, ‘the loan of anything’. In Mid. Welsh it was *bentffyg*, and in O. W. *binfic* (gl. *beneficium*) in the Oxford Glosses, showing assimilation of *c* with *i*, which has not been adopted in Mod. Welsh, as is the case with several words in the Lux. Folio.

BESTIA, ‘a beast’: W. *bwystfil*, ‘a beast of prey’, a compound of the synonyms *bestia* and W. *mil*. Der. ‘bestia’, W. ‘*bēsti-’, ‘*bēist-’, ‘*béist-’, ‘*bāist-’, ‘*bóist-’, ‘*bwist-’, ‘bwyst-’. *a*. The transition of *é* into *ê* or *êi* may be heard every day in some people’s pronunciation of such words as the English ‘name’, ‘same’, etc. Compare ‘animal’. *b*. *Oi* for *ai* or *cei* has already been noticed under ‘ætas’. The transition of *oi* into (*vi* and then) *wy* is found in *pwyn*, from the English ‘point’, and in such plurals as ‘wyn’, ‘crwyn’, ‘erwys’, for ‘*oini’, ‘*eroini’, ‘*croisi’, from the singulars ‘oen’, ‘croen’, ‘croes’. Other instances occur under ‘candela’, ‘catena’, ‘cera’, ‘densus’, ‘ecclesia’, ‘fenum’, ‘frena’, ‘habena’, ‘maceria’, ‘pensum’, ‘plebs’, ‘postilena’, ‘propheta’, ‘psalterium’, ‘quadragesima’, ‘remus’, ‘rete’, ‘sebum’, ‘serus’, ‘stella’, ‘venenum’.

BLOCUS, a M. Lat. word borrowed from some one of the Teutonic languages, meaning ‘a block’, ‘a trunk’, and possibly to be corrected into *bloccus*, whence the derivation would be regular of W. *bluch*, ‘a box’. The transition of meaning has its parallel in the English word ‘trunk’.

BÖTTUS, M. Lat. = *dolium* : W. *both*, 'a bottle' (*Mab.*, ii, 225), 'the nave of a wheel', 'the boss of a shield'.

BRACHIUM, 'the arm': W. *braich*, fem. (also mas. several times in the Bible and in Salesbury's writings, and so to this day in Carnarvonshire when meaning the spur of a mountain), 'the human arm'. Der. 'brâchium': W. '*brâchi', '*brechi', '*brech', 'breich', 'braich'. Other instances of Latin *ch* treated as though identical with Welsh *ch* occur under 'chamisia', 'concha', 'monachus'. It is not, however, clear that *h* in these words meant anything beyond aspiration, on which see Curtius' *Stedion*, ii, p. 143-153. On *â* treated as *ä*, see 'animal'. *c*. 'Brachium' becomes feminine in Welsh, for reasons which will appear from the following remarks: In very early Welsh the nominative seems to have ended, in a very great number of words, in -as, mas., and *â*, fem., of which the former disappeared, and the latter was reduced to *ä*. This last affected, in an important manner, the form of nouns or adjectives having *i* or *w* (*u*) in the stem. Of the former, let us take as an instance *gwlyb*, 'wet', from **vliqvas*, on which see Stokes' *Irish Glosses*, p. 87. The series will be

Mas., '*vliqvas', '*vlipa', 'gälip', 'gälyb';

Fem., '*vliqvâ', 'vlipâ', 'gälep(u)', 'gäleb'.

2. Of the latter let us take as an instance another adjective, *deepa*, 'deep', identical in origin with old Bulgarian 'düno', 'fundus', for '*dubno'. We get then the following sequence:

Mas., '*dwbnas', '*dwbna', '*dwbn', 'dwfn';

Fem., 'dwbnâ', '*dwbnâ', '*dobn(a)', 'dofn'.

The result is that the language has a strong tendency to regard nouns and adjectives whose leading vowels are *y* (= *i*) and *w* (= *ä*) as masculines, and those with *e* and *o* as feminines; so much so, indeed, that a monoglot Welshman of the present day would not hesitate in deciding the gender of a monosyllabic noun he had never before heard, supposing its leading vowel to be *y* or *w*, *e* or *o*. Such are the lasting effects on the genius of the language, of inflections which it has many generations ago utterly lost. At the same time it is not meant that this analogy has got into its train all the Welsh nouns of this description; but the tendency is unmistakable, and explains some instances of falsification of gender in Pughe's Dictionary, as when, for example, he makes *clod* feminine. Instances of words which (like 'brachium') the influence of the vowel *e* has eventually made feminine, will be found under 'cancellus', 'centrum', 'construo', 'cultellus', 'draco', 'effectum', 'evangelium', 'firmamentum', 'flagellum', 'grex', 'lego', 'manganellus', 'monumentum', 'offero', 'pagus', 'præceptum', 'scamellum', 'scribo', 'serpens', 'stabellum', 'templum', 'tripus', 'versus'.

BRASSICA (pl. 'brassicæ'), 'a cabbage': W. *bresych*, 'cabbages', sing. *bresygen*, 'a cabbage'.

Der. 'brassicæ': W. 'brasie', 'brasie' { 'brasice', 'bresych',
'brasig', 'bresyg-en'.

a. On *-en* see 'batto'. The facility with which *-yn* or *-en* is suffixed to the stem or plural of a noun, to form a singular, enables the language to discard, to a great extent, plural terminations, and to have in readiness a choice of forms to be differentiated according to the whims of speech, as in the case, for instance, of *dail*, 'leaves'; *deil-en*, 'a leaf'; *dal-en*, 'a leaf'; *dalen-au*, 'the leaves of a book'. b. As to *e* becoming either *ch* or *g*, similar bifurcation occurs in such words as *tywyllwch*, 'darkness', yielding both *tywyllwg* and *tywyllwch*. *Bresygen* is known to me only in *Mddygon Myddfai*, p. 95.

BUBALUS, 'a buffalo or bison': W. *bual*. Der. 'būbalus': W. '*bŵ-bal', '*bubal', '*bufal', 'bual'. Other instances of the omission of *f* will be found under 'Aðám'.

BUCCA, 'the cheek': W. *boch*. Parallel with the modulation of *i* into *e* by *a* is that of *u* into *o* by this same vowel. Other instances will be found under 'columba', 'columna', 'fuga', 'furca', 'regula', 'stupula', 'tabula', 'turba', 'turma'.

(To be continued.)

SEPULCHRAL SLABS, NEWBOROUGH, ANGLESEY.

ABOUT the year 1850 the parish church of Newborough underwent a thorough repair. During the progress of the work I frequently visited the spot, being much interested in the remains of antiquity then discovered. Mention is made in *Archæologia Cambrensis*, No. 4, Oct. 1846, p. 428, that "under each of the two-light windows in the choir are arched recesses, that in the southern wall containing what appears to be a coffin lid, that in the northern wall being blocked up from sight by a pew." The flat stone under the arch in the southern wall seemed really to be nothing more than a plain coffin lid, and so I took no further notice of it at the time, but confined my operations to the one beneath the northern arch, then first brought to light through the removal of the high pew by which it had been pre-

viously concealed from view. The cleaning of this slab, which is 5 feet 3 inches long by 1 foot 7 inches at its broadest end, was a work of considerable difficulty, owing to its being much begrimed with dirt and plaster; however, there appeared at last the beautiful floriated pattern of which a copy is given on the accompanying plate. Along a band down the middle of the stone there is the following inscription in raised letters:—

+ HIC : IACET : EDD : BARKER : CV : AIE : P'PICIET : D...

“Hic jacet Ed(wardus) Barker cu(jus) a(n)i(m)e pr(o)-piciet(ur) De...”

I submitted a rubbing of the above to Professor Westwood, who pronounced the date to be of the fourteenth century, and remarked upon the peculiarity of the compound letters *ED* in *Ed.* and *De(us)*. I am unable to find historical notice of any one of the name of *Edward Barker*, but there is a “*David le Barker*” mentioned in connection with Newborough, in the *Record of Carnarvon* (“*ex' Novvm Bvrgvm*, fol. 58 (p. 85)—*Et tenet in eadem villa Pram que fuit David le Barker*,” &c.) who would in all probability be a member of the same family. The name being English would lead one to suppose that the person buried beneath this slab was an officer of the crown, probably mayor and crown-steward subsequently to the time when the town was erected into a gild mercatory by Edward I, and the name changed from “*Rhosfeyr*” to Newborough. No native could hold the office of mayor—“*Ita tamen q'd idem Maior semper sit homo Anglicanus & non alius*,” &c. *Record of Carnarvon*, p. 177. Upon a flat stone 4 feet long by 1 foot 6 inches broad above a modern window in the south wall of the nave there is an inscription, the whole of which is not visible, as the slab is built into the wall at either end. It runs thus:—

C : HIC : IACET : ELLENA : QVOND¹AM : VXOR : EDWARD...

“...c. hic jacet Ellena quondam uxor Edward.”

There is every probability that the “*Ellena*” here

¹ D left out by mistake in original. It is in its proper place now.

mentioned was wife to the preceding. The name appears in the *Record of Carnarvon* soon after that of David le Barker :—" Èt Elena fil Ma'd ap Heili tenet," &c. If the person there recorded is identical with the Ellena of the tombstone, we may suppose that Ed. Barker was married to a Welshwoman.

The apparently plain coffin lid, 5 feet 4 inches long by 1 foot 9 inches at the broadest end, under the arched recess in the southern wall of the choir, next engaged my attention. Many inequalities were to be seen on its surface, but nothing satisfactory could be made out for some time. At length I perceived at the upper end what appeared like a man's head, the hollow spaces on each side of it being filled with mortar and small stones firmly wedged in. Below this was a protuberance, which eventually turned out to be the bowl or body of a chalice held in the hands upon the breast. By degrees the whole of the figure was revealed. The head (supported by a pillow) and shoulders rest beneath an ogee-headed arch deeply cut into the stone; the space below the hands and elbows is on a level with the parts bearing the inscription. The robes are carried downwards and the feet may have appeared at the lower end, but unfortunately a large piece has been broken off from this part of the stone. This is the more to be regretted as the lost portion of the inscription may have contained a date or something that would have thrown light upon the identity of the deceased ecclesiastic. The coffin-lid of Iorweth Sulien, described by Professor Westwood (*Arch. Camb.*, No. vii, July 1847, p. 241, where a woodcut of it is given) as a "deeply incised effigy lying beneath a semicircular arch in the north wall of Corwen Church," is, with the exception of some details in the dress and in not having the inscription carried round the top above the head, almost the same in arrangement and must be of similar date; see also the coffin-lid of Meredith Iorwerth at Cilcain in Flintshire figured on p. 444 of *Arch. Camb.* No. iv, October 1846. The inscription, beginning at the right hand upper corner, is



SEPULCHRAL SLABS NEWBOROUGH,
 ANGLESEY.

carried all along the edge, excepting opposite those parts where the stone is most deeply incised and the lower left hand corner where there is a double line of letters. It is as follows:—

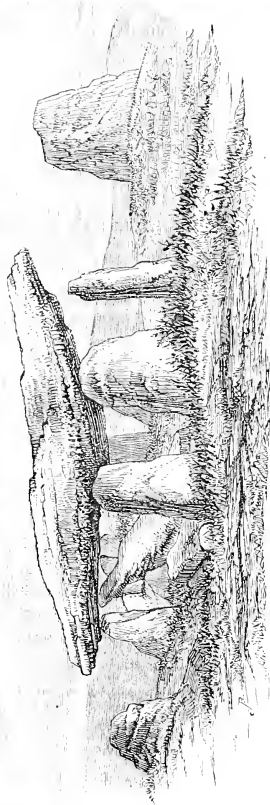
× HIC : IACET : DNS : MATHEVS : AP : ELYAS : CAPELLANVS :
 BEATÆ : MARIE : NOVO(?)BERI : QVIQVE : CES.....
 V : AVE : MARIA : HA :

“Hic jacet D(omi)n(u)s Matheus ap Elyas Capellanus Beatæ Mariæ *novo* (?) beri quique ces..... v. Ave Maria Ha.” This inscription was also submitted to Professor Westwood. He was unable to give a reading of the surname, which he thought consisted of four letters, one compound. I sent him fresh rubbings of this name and these he showed to eminent palæographers, who could throw no light upon it. Years passed away, during which I frequently puzzled over this word to no purpose, and it is but recently that the true reading, viz., ELYAS—Elyas—suggested itself to me—*Matheus ap Elyas*. I have hitherto failed to identify this worthy with any historical character connected with Newborough; the only instance where I meet with the *sur-name* is in an extract from “*Hearl. Chart.* 75, B. 40,” given in *Arch. Camb.*, vol. xiv, third series, p. 185—“Et sciendum quod hoc totum pactum est coram domino *Elyas* Landavense Episcopo apud Margam,” etc. The Christian name of Matthew is met with in the *Record of Carnarvon*, page 222, fol. 183, where a certain *Matheus*, Archdeacon of Anglesey temp. Edward III, petitions that certain lands be bequeathed to his daughter, and the petition is refused, on the plea “q’d Ar’hs’ non debet h’ere filiam et h’d.” The fact of *Matheus* ap *Elyas* being “*Capellanus Beatæ Mariæ*” proves that the Royal Chapel, dedicated to St. Mary, and from which the place took its name of Rhos-fair, was in existence in his day. My belief is that the building is still standing, being in reality none other than the place within whose walls he lies buried, to wit, the eastern end of the present church of Newborough. Most observers

will have been struck by the extraordinary length of that edifice. The choir is perfect in itself, being described by the author of *Mona Mediava* as presenting "an example unequalled in Anglesey for pure and beautiful design, excellent material, and careful workmanship" (*Arch. Camb.*, No. 4, October, 1846, page 426); and he adds (*ib.* page 428) that it is "probably of the time of Edward I." It seems tolerably certain that no one has hitherto met elsewhere with the remains of the Prince's chapel. Rowlands is clearly of this opinion, for although he mentions that some supposed "vestiges of the walls" of the Prince's *palace* were visible in his day at a place called Llys, "on the south side from the church of Newborough," he adds, "I think there can scarce be a doubt that this church was formerly used as a domestic chapel for these royal buildings close to which it stood. And that such a chapel did adorn these buildings somewhere or other we read in the *Extent*, and in what place, pray, is it more likely that these royal buildings should have had their chapel than where the church now stands, which when it had ceased to be domestic, forthwith became parochial, in which light it has long since been regarded." (*Antiq. Paroch.*, translated in *Arch. Camb.*, No. 3, 1846, page 308, supplement.) There is a portion of the wall, about fourteen feet in length connecting the choir with the nave, which shows masonry of a rougher and much inferior quality, and I cannot but think that the two were at one time separated by this space (14 feet); the *nave* being the old Llanbedr (St. Peter's), and the choir (which may have been re-edified in Edward the First's time) being the chapel of St. Mary. At some long subsequent time the east gable of the one and west gable of the other may have been pulled down and the two united. There is a local tradition that the east and two side windows of the choir were transported hither from Llanddwyn Priory, but there is no foundation whatever for such an assumption.

W. WYNN WILLIAMS.

Bodewryd: May 3rd, 1873.



BRETONNE DOLMEN.

THE BREDWARDINE CROMLECH.

DURING the Kington meeting one of the objects proposed to be visited was the Cromlech in the parish of Bredwardine, and which is set down in the Ordnance Map. Its situation, however, is such, being on the higher ground, that it was impossible to carry out this part of the programme. Since that time a careful drawing has been kindly made for the Association by the Rev. H. Phillott of Staunton-on-Wye, and here reproduced in the engraving of Mr. Joseph Blight.

As almost universally is the case, the former envelope of this chamber has been long since removed, and that, too, so effectually that no decided traces of its existence can be made out. And yet, judging from the present character of the ground on which it now stands, there could not have been much inducement in an agricultural sense to undertake the labour of removing such a mass. That it, however, has been removed by some means or other is a fact that admits of no doubt, nor whether the manner of removal, or the motive of those who removed it admit of explanation or not, is the certainty of the fact lessened in any way. From the absence of the numerous small stones often found in connexion with such chambers it is not improbable that the covering material was, at least principally, of earth and turf. At a distance of about thirty feet may, in the opinion of Mr. Houseman, the vicar of the parish, exist remains of the exterior circle, usually of detached stones surrounding the base of the tumulus, but Mr. Phillott thinks the fact doubtful. Such exterior circles, however, were so common that they may be considered almost normal, although care must be taken to distinguish them from smaller ones within them. These latter are easily distinguished by the stones touching one another more or less closely, and their considerable smaller diameter.

The chamber originally seems to have been supported by twelve upright stones, some of which have long since fallen down. Their average height is small as compared with the slab they supported, the longest of them standing about four feet from the ground, the covering stone (now fractured) being 19 feet 3 inches long, with a maximum breadth of nearly 11 feet. A stone stands at some little distance, probably connected with the monument, but in what way is uncertain.

The position of the chamber is not that of east and west, as the majority of such chambers appear to be both in this country and France, but it turns more towards the north. At this end also appears to have been the original entrance, which was usually closed by a stone capable of being removed from time to time, when fresh interments took place, without disturbing the structure. Such stone or stones could therefore have nothing to do with the support of the covering slab. The two sides and end alone supported the weight, the open end being only closed after the interment had taken place. In some instances, instead of one or more slabs being used for this purpose, a wall of dry masonry was built, which would hardly have been the case if it was intended to bear any great weight.

Considering the sadly mutilated state to which most of such chambers have been long since reduced, the Bredwardine one may be considered as among the more perfect ones remaining. The chamber does not appear to have ever been longer than it is at present, so that its original dimensions are easily ascertained.

As usual it is associated with King Arthur, it being called by the peasants *Arthur's Stone*; they, however, probably apply the term only to the large covering slab and not the whole structure. No careful collection of such instances of Arthur's name has yet been made, but probably all the more important masses of stone throughout Wales will be found so associated.

E. L. BARNWELL.

NOTES ON THE PARISH AND CHURCH OF LLANDDEW, BRECKNOCKSHIRE.

(Read at the Brecon Meeting, 1872.)

LLANDDEW, like many other Welsh proper names which have occupied the attention of the philologist, has at best a doubtful derivation and an unsettled orthography. The most common way in which the word is at present spelt is *Llanthew*. This is simply an Anglicised form, and claims no further notice. In the manorial records and in Pope Nicholas' *Taxation* the word is written *Landon*, but upon what ground does not appear. The other two forms, *Llanddau* and *Llanddew*, call for some attention, as they are deduced from independent sources, each of them laying claim to the correct derivation. The former, *Llanddau* (the church of God) agrees with the derivation given by Giraldus, who says, "*Llandeu ecclesia Dei sonat*". The latter, *Llanddew*, as an abbreviation of *Llanddewi* (the church of St. David's), is the orthography and derivation adopted by Mr. Theophilus Jones, the historian of Brecknockshire. Those who follow the derivation given by Giraldus extend the word *Duw* to mean the Holy Trinity; and in confirmation of their opinion quote Ecton, who states that the church was dedicated to the Holy Trinity; and they add that the wake, or feast, is still held on Trinity Sunday. But against this argument it may be urged that there is no instance in the Principality of a church dedicated to the Triune God under the form *Llan-dduw*. *Llan y Drindod* we have; and if this church had been Trinity Church, it would, doubtless, like a church in Radnorshire, have been called *Llandrindod*; while with regard to the feast being held on Trinity Sunday, numerous instances may be cited where the feast is *not* held on the patron saint's day.

On the other hand, it must be observed, as going

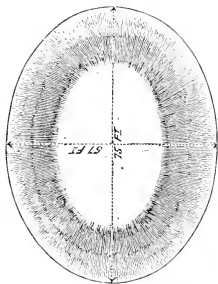
against the other derivation, that it is singular that the final *i* should have been dropped in Llanddew(i) whilst it is retained in Llanddewi Brefi, Llanddewi Abergwes-sin, and other instances. Still it is quite possible that the final *i* in these instances may have been preserved by the appended words. Without, however, presuming to decide which of these derivations is the correct one, I am disposed to think that the balance of probabilities is in favour of Llanddew for Llanddewi (the church of St. David). And this view is strengthened, if not fully confirmed, by an entry made in a register at Abergwili so far back as the fourteenth century, in which Guy de Mona, who was elevated to the see of St. David in 1397, and who then resided at his palace at Llanddew, is described as the Lord Bishop of Llanddew, otherwise Llanddewi.

The village of Llanddew is situated about a mile and three quarters to the north-east of the town of Brecknock, and contains the bulk of the population of the parish, which, according to the last census, was 320, but in 1801 was only 174, from which it appears that the population has doubled itself in the last seventy years. The chief places of interest to the archæologist are the ancient parish church, and the site and remains of the Palace of the Bishops of St. David's. There are, however, within the parish some other places of sufficient interest to deserve a passing notice.

On the Hay road, about two miles from Brecon, is a tenement called "Troed yr Harn", a corruption of "Tref Trehaern" (the home or residence of Trehaern), the place having been a part of the possessions, and one of the mansions, of Trehaern Fychan, one of the descendants of Gwrgan ab Bleddyn, a man of great power in Brecknockshire. A legend in connexion with this place states that Trehaern Fychan having come to Llangors to meet William de Breos, with the intention of holding a friendly conference, was treacherously seized by his orders, then fastened to a horse's tail, and in this manner dragged through the streets of Brecon to the gallows, where he was beheaded, and afterwards suspended by his feet.

MOUND NEAR ALEXANDERSTONE.

LLANDEFW



PLAN



SCALE OF FEET



SECTION

Adjoining the farm is another tenement called "Alexanderstone", to which is attached an ancient manor belonging to Lord Tredegar, called "Alexanderstone" and "Mara Mota", comprehending parcels of this and two or three other parishes.

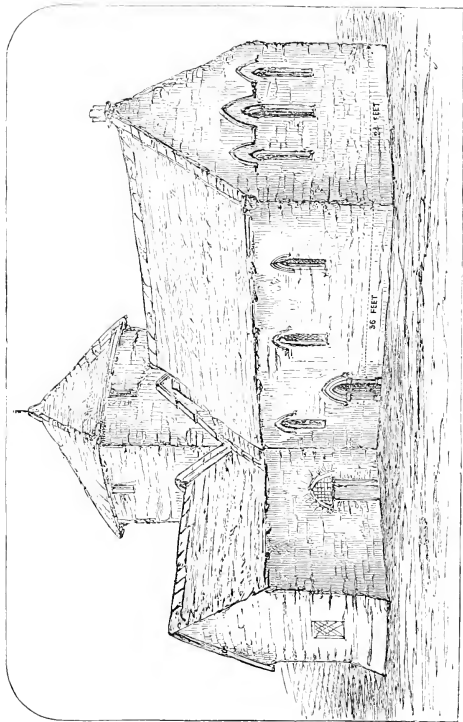
Close to the farmhouse is a mound measuring, east and west, 75 feet; south and north, 57 feet; height, 15 ft. As to its original purpose, whether intended as a place of interment for the individual whose name the property bears, or for any other particular use (a plan and section, with dimensions, are appended), I would, rather than hazard a conjecture, leave the solution of the problem to the fancy or ingenuity of the antiquary.¹

Proceeding hence for about a quarter of a mile along the road that leads from Troed yr Harn to the village, we come to a small tenement commonly called "Standel," but which, it is conjectured, should properly be written Standard, from a tradition that it was the spot where the standard of Henry VII was fixed when part of his troops, under the command of Sir Rhys ab Thomas, marched through this county in their route from Milford Haven to join their leaders at Shrewsbury. Proceeding another quarter of a mile to the north-west we come to another tenement which, on account of its orthography, deserves a passing remark. It is Peytin Du. This farm, with the other two adjoining it, Peytin Gwyn and Peytin Glas (in the parish of Llandefaelog fach), were purchased by Llewelyn, the father of Sir David Gam, from William Peyton, after whom the tenements were called; hence Peytin, a corruption of Peyton, the appended words du, gwyn, glas being probably intended to describe respectively the colour of the soil. Peytin Gwyn derives some historical importance from having been the early residence, if not the birth place of Sir David Gam, who took so active a part in the

¹ If we may form an opinion from the engraving of this mound, we might suggest that it has all the appearance of having been, at one time, surmounted by some building, more probably of some stronghold.—*Ed. Arch. Camb.*

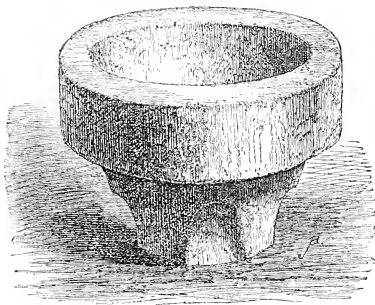
political contests of his time as the zealous partizan of the house of Lancaster, and was the bitter opponent of the celebrated chieftain of North Wales, Owain Glyndwr, who was equally zealous and active in favour of the House of York. Sir David was the son of Llewelyn ab Howel Vaughan, and as is well known was called Gam from his squinting, a name he has handed down to his descendants the Gams and Games of the present time.

Returning to the village the chief object of interest is the parish church, which is one of the earliest in the county, and which may perhaps claim a seniority over the parish church of St. John, Brecon. It is a building of the thirteenth century, as will be seen from the accompanying engraving from a drawing by the late Mr. Longueville Jones. Like many other churches it has undergone at different periods a great number of alterations, but with the exception of the nave, which is of late and barbarous work, the original church remains nearly intact as to outline and character. The building is cruciform, with lancet windows, which appear originally to have been surmounted with handsome free-stone mouldings. The intersection of the transepts with the body of the church is surmounted by a clumsy low tower erected in 1623, and probably the successor of one much superior in every way. Of the four bells it once contained there are now only two left, the others having, it appears, been sold and the proceeds appropriated to some of the aforesaid alterations, which so disfigure the ancient pile. The south transept, like that of the priory, is called *Capel y Cochiaid* (the chapel of the red-haired men, or Normans). This chapel has been blocked off from the rest of the building, and was some years ago used as a schoolroom. Its gable is disfigured by a small square window, and surmounted by an unsightly brick chimney, altogether presenting a most melancholy appearance. The other transept is remarkable for an exceedingly slender lancet in the east wall, set in a tall altar recess. The long chancel is a perfect

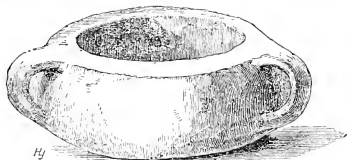


CHURCH AT LLANDDEW.

specimen of the style of the period. "It is," says Mr. Freeman, "with its three lancets on each side, its eastern triplet, its trefoil-headed priest's door, unsurpassed for the combination of perfect plainness with perfect excellence." Under the tower is a massive font of the



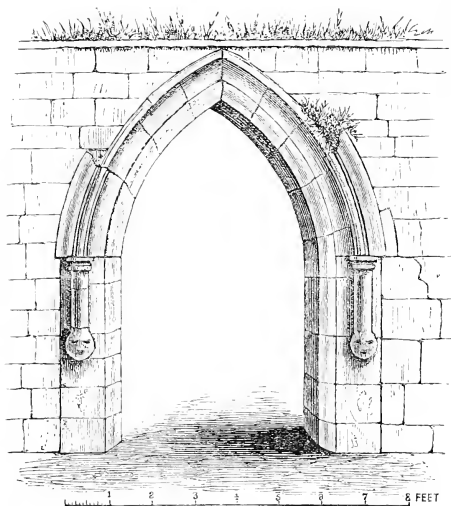
twelfth century, remarkable for its rudeness, as will be seen from the representation here given from a drawing by the same hand. There are also in the usual place the remains of a piscina. The stoup belonging to this



church was, I have been informed, discovered some years ago in a cottage in the village by the same accom-

plished antiquary, the Rev. H. Longueville Jones.¹ It is now in the possession of the treasurer of the Association, who has promised to replace it as soon as the church shall be restored. In the walls of the chancel are two corbels, which were probably used for supporting images, and in the corners near the tower are blocks of masonry which appear to have been put there to support some alterations made in the church, and not, I think, as has been supposed, to block up hagioscopes of the existence of which there is, at present at least, not the slightest trace. There are no ancient monuments in this church, but the walls of the chancel are disfigured by numerous tasteless modern tablets, on which are inscribed epitaphs and poetical effusions which mark an era that happily is passing away. In the chancel floor is a stone slab in a good state of preservation, bearing the following inscription: "Here lyeth the
* body of James Powell of Troed yr Harn, gent., son of Thomas Powell by Catherine his wife, one of the daughters of Aurilius (*sic*) Williams, in the county of Monmouth, Doctor of Physick, who died the 27th day of March in the 28th year of his age, and in the year of our Lord God 1698." In the east wall of the tower, near the stone commemorating its rebuilding, are the arms of William Havard and William Griffith, the then churchwardens. The arms of Havard are a bull's head; that of Griffith a lion rampant. Near the church, separated only by the village road, is the site upon which once stood the palace of the distinguished Giraldus Cambrensis, and which still contains the remains of one of the palaces of the bishops of St. David's, probably built by Bishop Gower in the fourteenth century. The site is oblong in shape, and covers about an acre and a quarter of ground. It is bounded on the west and north by the old walls, now in a dilapidated state, on the east by a hedge, and on the south by a part of the old wall, and the remains of a handsome gothic arch, which the accompanying engraving represents.

¹ See *Arch. Comb.*, 3rd Series, vol. xiv, p. 167.



LLANDEW.

The western wall contains a semicircular bastion, and an exceedingly fine well, which yields an abundant and constant supply of the purest water. The well is arched over and so divided as to leave one half for the supply of the outside village and the other half for private use within the walls. This well, and the arch above mentioned, are of the fourteenth century, and bear traces of the work of that zealous promoter of church architecture, the good Bishop Gower. When, however, the original building, the one probably inhabited by Giraldus, was erected, or came into the hands of the bishops of St. David's, there are, I believe, no records to show.

In a statute made by Bishop Gower in A.D. 1342 to discharge and exonerate the bishops of St. David's from keeping up more episcopal castles and houses than were necessary; six other places of residence, and this of Llanddew, were ordered to be supported and maintained. Leland, in speaking of this place, gives the following account of it:—"Llanedu, a mile from Brecknock, a lordship of the Bishop of St. David's, where was some time a very fair place of the Bishop of St. David's, but now nothing but an onsemeli ruine. The Archdeacon of Brecknock hath a house even there, and that is also fallen downen for the most part." After this description, given so far back by the accurate Leland, it is scarcely necessary to add that of the episcopal palace, except a few traces of the foundation discovered whilst levelling the ground about the vicarage recently built upon the site, very little now remains.

On the north side of the site, however, considerable portions of the walls of what has erroneously been called the chapel are still standing. The fact of this building being one of two stories appears to be incompatible with such a statement, and favours rather the opinion of its having been the great hall of the palace. The north wall, 47 feet long, containing portions of three lancets, and the two ends, 22 feet wide, with a lancet in each, are in part remaining; but of the south wall shown in Buck's engraving nothing is left but the foundation.

Interesting as this place is, for so many reasons, it nevertheless derives its great historical interest from its connection with the renowned and I may say extraordinary Archdeacon of Brecon, Giraldus Cambrensis. It is associated with some of the most stirring and interesting episodes in his eventful history, and is frequently mentioned by him in his writings in terms of much commendation. In one place he thus complacently alludes to it: "In these temperate regions I have obtained (according to the usual expression) a place of dignity, but no great omen of future pomp or riches; and possessing a small residence near the Castle of Brecheiniog, well adapted to literary pursuits and the contemplation of eternity, I envy not the riches of Cræsus; happy and contented with that mediocrity which I prize far beyond all the perishable and transitory things of this world." It was here, in 1187, he entertained no less a personage than Baldwin, Archbishop of Canterbury, who, having come into Wales on his crusading mission, and having succeeded in making a convert of Giraldus (who was the first to take the cross), stayed over the night with the Archdeacon at his palace. In Hoare's *Itinerary* we read: "The word of the Lord being preached at Llanddew, we spent there the night. The Archdeacon of that place having presented to the Archbishop his work on the topography of Ireland, he graciously received it; and either read, or heard a part of it read, every day during his journey, and on his return to England completed the perusal of it." It was from Llanddew he accompanied the Archbishop on his mission through Wales; and when the evil tidings were communicated to him, as he was returning home from the wilds of Cardiganshire, of the seizure of all the lands belonging to the see of St. David, by William de Breos on behalf of the King, it was to his palace at Llanddew he alluded when he addressed those cheering words to his companions: "Have we not some good ale at home? Let us go and drink it before it be all gone."

J. LANE DAVIES.

Llanddew Vicarage: June 5th, 1873.

Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

INSCRIBED STONES OF WALES.

SIR,—Mr. J. Rhys may assure himself that the names on the Bridell Stone have no connexion whatever with the "*Naton Leod* of Ethelwerd's Chronicle", or the "*Noethan* and *Nwython* of the *Iolo MSS.*" I have already shown, beyond doubt, that there is no such form as *Netta* in the inscription; the language, formula, and characters of which are purely Gaedhelic. It is, therefore, a pure waste of time to spend further criticism on it.

Mr. Rhys has also sought to find the names *Vinnemagli* and *Senemagli* in Welsh records, and conceives that the former "has survived in the form of *Gwenfael*, which occurs in the *Iolo MSS.*, p. 144"; but that he has in vain "looked out for a representative of *Senemagli* in the form of *Henfael*". Both of the names in question are Irish, as are most, if not all, the names found on those monuments hitherto known as Romano-British. This is an assertion that I know will shock most of my Cymric friends; but I cannot help it, and mean to prove it, though not on the present occasion. *Vinnemagli* is a compound name having the *Vinne* as a prefix. This is the Irish *Finne*, which signifies "whiteness", "fairness", and is used as a name in itself, and as a prefix to hundreds of Irish names, as *Finntan*, *Finchu*, *Finnbhar*, *Finnchadhan*, etc.; and also as a suffix, e. g., *Braunfinn*, *Bairfinn*, etc. In Irish there is no *v*, the sound is represented by *mh* and *f*.

Mugli.—This is a form of the well known Irish term *Mael*. On the pillar of *Eliseg* it is found in the latter form in *Brochmael*. This word signifies "bald" or "tonsured", "a shaved person devoted to some religious order". (*O'Reilly's Ir. Dict.*) In the *Annals of the Four Masters* we find three hundred names with this prefix (see *Index nominum*). The exact name, in the reversed form of *Maelfinnia*, will be found in the same authority, at A.D. 802, 807, 804, 808. But more, the identical form will be found at A.D. 694, where we have recorded the obit of "*Fianamhail*, son of *Maenach*"; and at A.D. 678, the slaying of *Fianamhail*, son of *Maelnile*. Several other persons of this name are recorded in the same authority.

Senemagli.—This is a name of similar formation. The *Sen* is a common prefix to Irish names. It signifies an "ancestor", a "senior", and is a term of dignity and reverence. Numbers of names with this prefix will be found in the indices of the *Annals of the Four Masters*, *Martyrology of Donegal*, and other similar authorities, as

Senan, Senchan, Scnog, Senach. Such forms as Finn Magawly and Seanach Magawly are frequent.

Respecting the inscription at Peurhos Llungwy, Mr. Rhys states that "he" (Mr. Brash) "tries to show that it commemorates a person belonging to the Gaedhelic race." I have not tried to prove that which is apparent to every person conversant with the Irish language. I have simply called attention to the form of the name in this inscription, which is purely Gaedhelic; and I have given examples, from Irish sources, both of the formula and name. I will now give Mr. Rhys another in addition to those already quoted, and which I have identified since my last communication. It is to be seen on an Ogham-inscribed stone standing 17 feet 6 inches above ground, at Ballyerovane Bay, in the extreme south-west of the county of Cork, and which commences with MACUI DECCEDDA. I would again remark that the old Irish used *t* and *d* indifferently and commutably; and also that they used the genitive in *-i* as well as in *-a*, particularly in Ogham inscriptions. Mr. Rhys has laboured very learnedly and very ingeniously to torture this inscription into that which it is not, moved evidently by a strong national prejudice, which should have nothing to do with antiquarian research. I, as an Irishman, recognise on Welsh soil a name and a formula that at a glance I know to be Irish; and finding from ancient Welsh authorities, as well as from topographical names, that my countrymen were once in possession of the very district in which such was found, what other conclusion could I come to? Were I to find on the shores of Wexford or Waterford a sepulchral inscription to *Griffith ap Owen*, I should be fully as justified in claiming it to be Irish as Mr. Rhys is in claiming *Macui Decetti* to be Welsh.

Respecting the inscribed monument at Clydai there can be no question that it was bilingual. I have carefully examined it, and find that a portion of the head of the stone has been knocked off, as it once did duty as the pedestal of a sun-dial, the stumps of the four iron pins which secured the plate being still in the top. The Ogham inscription has, therefore, been injured, and a portion of it lost. What remains reads as follows: on the top left hand angle, ETERN; the *x* is close to the present top of the stone. On the opposite angle, reading from the top downwards, TOR, the *t* being close to the top. It is here evident that the inscription commenced on the left angle, reading upwards, continued round the head and down the opposite angle; the entire reading ETERNI MACUI FECTOR. The Latin inscription reads from the top downward, on the face of the stone, ETERNI FILI VICTOR. As I have before remarked, the Irish used *mh* and *f* instead of *r*, the patronymic must have read either FICTOR or FECTOR. I incline to the latter form, *Fec* being a common prefix to Irish names, as *Fechin*, *Fecthach*, *Fechna*; and *Tor* signifies a "head, chief, or sovereign prince", and is used both as a prefix and suffix, as *Torbach*, *Torpan*, *Toranan*.

I have also examined and copied the Lougher Stone. The inscription is much damaged. Only two letters are determinable, *ic*.

Before the I are two scores across the angle, which, if a letter, would be G; but as there is a flake off the angle before it, it may have formed a portion of an R. There is neither an L nor an F on the stone. Farther down is one score; but as the angle before and after it is damaged, it cannot be determined whether it is an M or a portion of another letter.

Cork.

RICHARD ROLT BRASH.

THE BOAR CULTUS IN WALES.

SIR,—Your correspondent W. H. P. will find in the *Mythology and Rites of the British Druids* several references to this subject, notably at pp. 4, 14, 60, 62, 69, and in several other parts of the work. Not being a Welsh scholar I am unable to ascertain with what accuracy Davies has rendered from the original the passages quoted in his work; whatever view we may take of his speculations, I am informed that he was a good Welsh scholar, and generally a faithful translator.

RICHARD ROLT BRASH.

ROMAN STATION, LLANDRINDOD.

SIR,—As inclosures and consequent improvements are fast removing all traces of old landmarks, I think it desirable to call attention to a small square entrenchment, unnoticed in Williams' *Radnorshire* and the Ordnance survey, on what was Llandrindod common. Those who are acquainted with the turnpike road from Llandrindod to Howey, may remember that after the top of the hill is reached there was on the west close to the road a wide shallow pool, much frequented on a hot day by cattle and ponies, which has now in a great measure disappeared by drainage in making the Central Wales railway. About a hundred yards to the north of this pool I observed, while I was making arrangements for plauting, an appearance of an earthwork almost obscured by gorse, which grew high and thickly there. Now that the gorse has been cleared away, the form of the earthwork appears in its original state, save so far as time has depressed the earth which was thrown up. Its form is square, and it presents all the requirements of a Roman camp in miniature; measured from the outside of the fosse it is about 110 feet in length and nearly of the same width. There are four entrances, in the centre of each side of the square, those on the north and south about 10 feet, and those on the east and west 6 feet wide; fosse and agger together only occupy 6 feet in width. The site commands an uninterrupted view of the adjoining country on all sides, and is within signalling distance of Castle Collen and of the circular entrenchment near Howey known as Caer Ddu. The old track referred to by Mr. S. W. Williams in his account of Castle Collen¹ runs a little to the west of the entrenchment. There can be but little doubt that it served as an outpost, or camp of observation; for the camp at Castle

Collen, for its small size precludes the supposition of any but a temporary occupation of it. The main approach to Castle Collen was from Newbridge on Wye by Llanyre Church, on the west of Ithon. The line of the road is shown in the Ordnance survey; but the appearance of the narrow raised roadway has long since disappeared. When the commons in Llanyre were about to be inclosed in 1841-2 its appearance attracted the attention of the passer-by and left no doubt on the mind who were its constructors, but the Commissioners set out a new road, 30 feet wide, from Llanyre to Newbridge, pretty much on the line of the old road, filled up the inequalities and placed a thick coat of road metal on the surface. The hard trap metal would not bind, and so river gravel was thrown on the face. This was obtained from two conical mounds, indicated by shading in the Ordnance survey, which stood on either side of the road on a farm called Cerrig Croes, and which were levelled for the purpose. I made inquiry of the roadman at the time whether any remains were met with, and was told that both mounds were mere heaps of river gravel, but it is quite possible that any signs of charcoal or ashes may have escaped his attention.

I remain yours, &c.

May 12, 1873.

R. W. B.

WELSH MYTHOLOGY AND FOLKLORE.

SIR,—It is needless to remind you, that, of the historical sciences which have lately come into existence, and commonly have the epithet "comparative" attached to them, comparative mythology is one of the most instructive and important; now I wish especially to ask whether you could not allow a little space in each number of the *Journal* of the Cambrian Archæological Association for a budget of folklore and mythology. Your readers are pretty well aware that this is no novel subject to you, who have enriched the Welsh language with the term *llên y werin* as a most happy rendering of the English "folklore", and contributed valuable articles on it to the late lamented *Brython*. I may add that I think you would be able to fix on proper persons in different parts of the Principality to report to you the folklore of their respective localities, and, in default of this, it would be well to publish many a tale in the *Arch. Camb.*, which is now to be found in books only accessible to few. With your kind permission I subjoin my own humble contributions to the mythological budget I here propose:—

1. It used to be said in north Cardiganshire about twenty years ago that when rain falls in sunshine the devil must be caressing his wife. Now, so far as I know, this is known to writers in mythology only as a Teutonic saying, coupled with another to the effect that a rapid alternation of sunshine and shower is occasioned by the devil blanching his grandmother.

2. The Teutonic devil is a craven hungry fellow, by no means hard to be outwitted; but no less so is he in Welsh traditions; for

instance, in the tale which relates how Devil's Bridge was built; by the way I believe there is a Devil's Bridge in Brittany and another in Switzerland, and, as far as I can recollect, the account of the building of them is nearly identical with that of ours in north Cardiganshire.

3. "In many popular tales," says Cox, in his work on the *Mythology of the Aryan Nations*, vol. ii, 280, "these blue pastures with the white flocks [= the clouds] feeding on them are reflected in the water, and the sheep feeding far down in the depths are made the means by which Boots or Dummeling (the beggar Odysseus) lures his stupid brothers to their death." This calls back to my mind a story which I heard when a boy from a servant in Cardiganshire: as far as I can recall it, it ran thus: "Once on a time there were three brothers who had some property left them to be equally divided among them; the third brother seemed to be an idiot, and was treated as such by the other two. One day he drove to the yard a lot of fat sheep [how he got them I don't remember, though I think it was in the tale], the brothers asked him where he had got them, he answered that it was at the bottom of the sea; the three then went to the sea, and one of the brothers was thrown into it at his own request (here the rustic imitated to me the bubbling of the water as it closed upon him). 'What is he doing now,' said the other brother to the idiot. 'Oh, he is picking out the best sheep,' said the latter. 'Pray throw me in at once after him,' said the greedy brother who was left behind. Thus the supposed idiot got rid of his two brothers and came into possession of the entire property." I should be glad to have a better version of this tale as told in Wales, for I am not sure of the details, but I am certain it contained nothing about the reflection in the water, and that it left untouched the question as to how the two brothers could possibly be persuaded that their brother had got his sheep in the sea, and proceeded just as if it were quite a common thing to find flocks of sheep feeding in the sea. Without making any remark on the mythological importance of the above and similar passages of a folklore which lingers under the ban of our Sunday schools, I conclude by returning to my original question as to whether the *Arch. Camb.* can do anything to save them from utter oblivion.

I remain, yours truly,

PHILOMYTHOS.

EARLY INSCRIPTIONS.

SIR,—1. In taking down Dyserth Church a stone has been discovered on which are the following inscriptions of the thirteenth or fourteenth century:—† HIC JACET : ROBERT:F':RYN:F':BLED':F':MAD' and † HIC JACET: H..... F':RYN:F':BLED' F' MAD': that is, Hic jacet filius Robert filius Ryn filius Bledyn filius Madoc, and Hic jacet H..... filius Ryn filius Bledyn filius Madoc. The name of the second brother is illegible, but would seem to begin with H. Perhaps some one of the

readers of this journal will be able to tell us who these men were and when they lived. *Ryn* is to me a new name, but I think it cannot be read *RYN*, i. e., Run.

2. The Rev. D. R. Thomas of Cefn tells me that there is at Llanervyl in Montgomeryshire a stone which reads somewhat as follows: HIC IN (T)VMV(L)O IACIT R., STECE FILIA PATERNINI ANI XIII IN PA (CE). Would some member of the Association kindly take a rubbing of this stone?

3. The inscription mentioned in the *Arch. Camb.* for 1846, p. 67, as being at Heneglwys, is there given upside down. I see on it portions of the words FILIVS, ANIMA, and REQUIESCAT. The stone should be once more carefully examined and a rubbing taken of it.

I remain, &c.

J. RUIYS.

LLANFIHANGEL CWM DU.

SIR,—I cannot pretend to be able to give a complete answer to the queries of "Enquirer" (p. 201) respecting Cwm Du; but the following extract from the *Literary Remains* of the late Rev. Thos. Price (Carnhuanawe), edited by Miss Jane Williams (Llandover, 1855), tends to show that the statement made by Mr. Carlisle is not without foundation. At p. 200 of the second volume Miss Williams introduces us into the scene of Mr. Price's labours, and the place where he ended his days, in these words: "The inhabitants of Llanfihangel Cwmdû say proverbially:

'Cam enwir ef Cwmdû,
Cwm gwyn yw'n cwm ni?'
The dark vale is a wrong name,
Ours really being a bright vale.

Its vicinity to the Mynydd Dû is supposed to have originated the title of Cwmdû."

Whatever may be its origin, Cwm Du is a very inappropriate name for this valley, which is one of the brightest and prettiest in the Principality, and the natives seem to look upon it in that light.

I am, Sir, yours truly,

RHIANGOLL.

Archæological Notes and Queries.

Note 22.—CATH BALUG (p. 206, *ante*). It is some satisfaction to know that Owen Pughe was not the first to convert *Cath Balug* into a myth, though the explanation in his Dictionary must have assisted to give currency to the fable. In "Triod Arthur ae Wyr" (Triads of Arthur and his Men), a document apparently of the fourteenth century, printed at the end of the second volume of the *Four Ancient Books of Wales*, p. 456, from the Hengwrt MS. 536, we find the

myth in full bloom. One of these Triads (23), the subject of which is "Tri gwrduiechat Ynys Prydein" (the three powerful swine-herds of the Island of Britain) ends in these words: "Ac odyno yd aeth hyt y Maendu yn Llanneir yn Arvon; ac yno y dodwes ar keneu cath, ar keneu hwnnw a nyrywys Coll mab Collurewy ym Menei; a honno wedy hynny uu Cath Paluc"; which Mr. Skene translates as follows: "And thence going to Maendu in Llanfare, in Arvon, and there she dropped a kitten, and Coll, son of Collfrewy, threw the kitten into the Menai, and she became afterwards the Paluc cat." Thus we see that the myth of the "Paluc cat" must have been in a flourishing condition several centuries before the birth of Dr. Owen Pughe. DEINIOL.

Note 23.—*DEFFROBANI* (p. 206, *ante*). While waiting for additional information regarding this place as desiderated by Mr. Rhys in the last number of the *Journal*, I may mention that the editors of the *Iolo Manuscripts* state in a note at p. 669 of that work that the Island of Ceylon, which they identify with Deffrobani, was "celebrated as having been the residence of Adam"; but they give no reference. At p. 262 of the same work the name appears in a slightly modified form, namely, *Deffro Bain*, which the rhyme proves to be the correct reading, though the editors, for some unexplained reason, reproduce it as *Defrobannau*.

Gorne Hugadarn gymmhrair
Ar Gymry Ynys Prydain
I ddŷffryd o *Deffro Bain*.

Thus rendered at p. 669 of the same volume:—

The achievement of Hu Gadarn was forming social order
For the Cymry of the Island of Britain,
For their removal from Defrobannau [*Deffro Bain*].

The Irish, too, appear to have their Deffrobani, which, in their dialect, assumes the form of *Tiprafaine* or *Tibra Faine*. In a poem descriptive of the travels and adventures of Milidh (Milesius) and his comrades from Scythia to Spain, attributed to Cinnfaela (who, according to the Irish annals, died A.D. 678 or 679), which is preserved in the Book of Ballymote, a MS. said to be of the latter end of the fourteenth century, and printed in the *Transactions* of the now defunct Ossianic Society for the year 1857 (Dublin, 1860, 8vo), p. 268, occur the following stanzas, which I give in the literal translation of Professor Connellan:—

They remained three months in the island
Of *Tiprafaine* of Ports;
Three months more, a stormy period,
They sailed on the boisterous sea.....

At the expiration of eight years from thence they sailed,
Warned by fate to be their rightful destiny;
At *Tiprafaine* they remained a month,
In which they experienced neither woe nor sorrow.

That the Tiprafaine of these verses is the same as the Deffrobani of the Welsh documents admits of but little doubt. It would be interesting to know what other allusions to this place there may be in ancient Irish writings.

DEINIOL.

Note 24.—CORSTINABYL (p. 207, *ante*). The form "Corstinabyll" appears to be peculiar to "Ystoria Chyarlys" in the Red Book of Hergest, and probably owes its origin to an error on the part of the scribe of that portion of the volume. *Constinobl* (or some similar form with an *n* as the third letter) is the usual spelling, and in this guise the name is of no very uncommon occurrence. It would be interesting to know whether *Corstinabyll* or *Corstinobl* (with an *r*) occurs in any other ancient documents.

DEINIOL.

Query 19.—CHWILFYNYDD. Is there any place in Upper Cardiganshire or in the southern part of Merionethshire known at the present day as *Chwilfynydd*? The name occurs in a predictive poem found in the Red Book of Hergest, and printed in the *Four Ancient Books of Wales*, ii, 292, and is there associated with the river Eleri, which is the well known stream which flows through a portion of Cors Fochno, and now falls into the estuary of the Dyfi, opposite the town of Aberdovey in Merionethshire.

Llad a bodi. o eleri. hyt chwilynyd.

The Eleri formerly entered the sea at Y Borth (the port), hence the name of that rising watering-place; and its present channel from that village to the Dyfi is artificial. *Chwilfynydd* may not be far from Cors Fochno and its meandering river, and the name may perhaps be known to some readers of the *Archæologia Cambrensis*.

CERETICUS.

Query 20.—Two of Edward Lhwyd's letters printed in his *Lithophylaciū Britannici Ichnographia* (London, 1699) are dated respectively *Scotoburgi apud Pembrochienses* and *Gotobergi*? What places are intended by these names? The other letters in the same volume are dated *Caldeice Dimetarum Insulæ*, *North-Biorley*, *Cereticæ*, and *Cataractæ apud Radnorienes*; and the "Præfatio" bears date, *Mon-gomerice*, Nov. 1. Anno 1698.

DYVEDON.

Note 25.—STONE CIRCLE. On an elevated bleak flat lying between two high hills, some three miles from the village of Taliesin, and about two miles from Taliesin's Grave, in the upper part of the parish of Llangynfelyn, Cardiganshire, will be found a stone circle, known in the neighbourhood as "Cylch Derwyddol" (Druidic circle), which, as far as I know, has not been hitherto noticed.¹ It mea-

¹ We believe it was visited by members of the Association during the Aberystwyth meeting in 1847. See *Arch. Camb.*, 1st series, vol. ii, p. 357. —*Ed. Arch. Camb.*

tures about 180 feet in circumference, and consists at present of about forty stones, some of which are about half a yard above the surrounding surface while others are almost level with it. Towards Moel Llyn, which lies to the east, a considerable number of these stones appear to have been removed for some purpose or other, as in that direction only some three or four stones remain in a segment forming about one-fourth of the circle, and there are some gaps in the other parts; so that originally the circle would seem to have consisted of about sixty stones. This tract of ground, which is peaty and partially covered by heath, forms part of the farm called Cae yr Arglwyddes, the property of Sir Pryse Pryse, Bart., of Gogerddan.

J. H. S. E.

Miscellaneous Notices.

THE TENBY WALLS.—The spirit of Vandalism appears to have been rampant for some time past among a section of the town council of Tenby, and nothing seems calculated to satisfy it but the total demolition of the most interesting portion of the mediæval remains which form one of the principal attractions of the town. During the last few years proposals have from time to time been made by the more "enlightened" members of the body corporate to relieve the town of every vestige of its past history, and their eye dwelt with particular ill favour on the South-western Gatehouse, which is a large semi-circular tower or bastion, pierced by a gateway, and confessedly of great antiquity and beauty, and of architectural and historical interest. Matters culminated on the 12th of May last, when at a meeting of the corporation a resolution was carried by the casting vote of the chairman (notwithstanding the opposition of the minority) for the removal of the Gatehouse, and advertisements were soon issued for tenders for the work of demolition. The opposition of the minority was supported by a protest signed by fifty-two out of the sixty freeholders of the town, and by many of the principal ratepayers. But town councillors, bent upon "improvements", and strong in a majority of one, are not to be diverted from their object, and should not be mistaken for ordinary mortals. With these magnates the opposition of a minority, the protestations of freeholders and ratepayers, and the remonstrances of learned societies, were equally of no avail. There was, therefore, but one course open to the people of Tenby by which they could hope to save the doomed gatehouse from immediate and complete destruction. Dr. George Chater, a freeholder of the borough and one of the councillors that voted in the minority, applied to the Court of Chancery for an injunction to restrain the corporation from pulling down this ancient structure; and the case came on for hearing on the 23rd of June before Vice-Chancellor Sir R. Malins; but the councillors, having apparently heard something

about the better part of valour, did not appear to oppose the motion, and the injunction was granted. We hope that we have now heard the last of these barbarous and discreditable attempts to destroy the ancient walls of Tenby, and that the lesson just inculcated on the town council will not be lost on others whose organs of destructiveness may be rather prominently developed. Dr. Chater is entitled to the warmest gratitude of his fellow townsmen and of all persons of taste throughout the country.

THE CELTIC REMAINS.—Appended to this number of the *Journal* will be found an instalment of the *Celtic Remains*, which it is intended to continue until the whole has been printed. Some account of the work, with copious specimens, appeared in the volume for 1872, p. 36. The specimens already given having all been taken from the first letter of the alphabet, the few reprints which will be noticed in this sheet are unavoidable. The work as now given is printed in its integrity, and when completed will form a moderately sized volume.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.—The twenty-eighth Annual Meeting of the Association will be held at Knighton on Monday, August 4, and four following days, under the presidency of the Hon. ARTHUR WALSH, M.P.

Reviews.

A SHORT ACCOUNT OF THE CHURCH OF ST. JOHN THE EVANGELIST AT BRECON. London: McCorquodale & Co., 1873.

THIS little pamphlet appears to have been published with a view to promote the complete restoration of the Priory Church, a work which was partly carried out some twelve years ago, and is now being continued under the direction of Sir Gilbert Scott. It does not pretend to be more than a compilation, but still the subject matter is deserving of notice, as it relates to a church which Mr. Freeman considers "unquestionably the third church in Wales", and one which affords an excellent example of what Welsh builders were capable of designing and carrying out, when sandstone or limestone was near at hand. Much of the inferior work and much of the want in Wales of churches of early date may be attributed to the use of the schistous and perishable stones which prevails in the Principality, and to the want of a suitable local material for dressings. With a freestone to work upon, the native talent of Wales has ever developed a style peculiarly its own and one admirably adapted to the exigencies of the situation and exposure to wind and weather, as the existing buildings in the counties of Glamorgan, Pembroke, and Brecon abundantly testify.

We may readily pass by the first part, which contains a somewhat inaccurate history of the Lordship of Brecon, as foreign to our subject and turn to the second part, which is a reprint of Mr. Freeman's admirable and accurate description of the Priory Church. (*Arch. Camb. N. S.*, vol. v, 1854.) As many of our readers are able to refer to his account, and others have recently visited Brecon, a few extracts may suffice to give a general notion of the character of the church to those who have not these advantages, first mentioning that its total length is 205 feet, of which the nave occupies 107 feet, the lantern tower 34 feet 6 inches, and the chancel 63 feet.

The ground plan consists of a nave with aisles, the southern one not reaching quite to the west end, and a north porch, a central tower or choir, with transepts, and an eastern limb, forming a large presbytery, without regular aisles, but with remarkable arrangement of chapels on each side. Speaking generally, the eastern parts may be called Early English, the western Decorated...

The eastern limb, which, at least in the original arrangement of the church, formed the presbytery, consists of four bays. As it originally stood the two easternmost bays were free, while chapels were attached to the western pair, but on the north side later alterations have somewhat interfered with this arrangement. This style is common Early English, extremely good, but not remarkable for richness; in the exterior, indeed, remarkably the reverse. A triplet occupies each bay except the western one, and a quintuplet fills the east end. Externally these windows are as plain as possible; within they have detached banded shafts and moulded jambs, but nothing conspicuous in the way of ornament. Those at the sides are singularly slender, and the centre light rises in an unusual degree above the side ones. The eastern quintuplet has broader lights and a more gradual rise, but the three central ones are larger and grouped more closely together than the external pair.....

The internal aspect of the presbytery is extremely noble, though the contemplated vaulting has never been added. Vaulting-shafts, corbelled off at the string below the windows, rise between each triplet, and a portion of the springers is attached to each. The arches traced out for the vaulting are unusually acute, in accordance with the design of the triplets which are adapted to them. This circumstance, I believe, more than anything else, gives this presbytery its peculiar beauty.....

There can be no reasonable doubt that the space under the tower was in this church also, as in so many others of early date, originally the choir, occupied by the stalls of the monks, the eastern limbs being merely the presbytery.

The nave is of four bays on the north side and three on the south, such being the number of arches; the southern aisle, as has been hinted, being a bay shorter than the rest. But to the east of the arcade, beyond its respond, is a blank wall almost equal to another bay. This was the space occupied by the rood loft, the corbels for the support of which still remain, making it demonstratively certain that the choir was originally, as stated above, under the central tower.

The recent removal of the plaster brings to light staircase openings on either side, and thus fully confirms Mr. Freeman's notion as to the position of the rood loft and the choir.

The third part is chiefly composed of a reprint of Sir Gilbert

Scott's report of Nov. 6, 1860. Want of space will permit us to make only a few extracts from it.

I am not well acquainted with the history of the church. It is said, I believe, to have been rebuilt soon after the Norman Conquest; but I have found in it no traces of work (the font alone excepted) of a date earlier than the thirteenth century.

The eastern portions, including the chancel, the transepts, and the central tower, are (some subsequent alterations excepted) of one date, and the result of one effort. They are of the earlier style of pointed architecture, but in its more advanced form, dating, perhaps, from 1220 to 1230.....

The nave with its aisles is of the fourteenth century, and is simple and dignified in its character; while the massive tower rising in the midst assumes, on a grander scale, the same stern and fortress-like aspect which characterises the smaller towers throughout South Wales.

Under his direction a new roof covered with stone tiles was soon afterwards put on the presbytery of the pitch originally designed, the roof of the transepts was raised to the pitch shown by the weather mouldings on the tower, and the eastern limb with the attached chapels and the transepts was restored to pretty much the same state as the alterations in the fourteenth century had left it. The nave remained as it was, separated by a large glass screen, which filled the arch between the nave and the choir, and prevented any general view of the interior.

This screen and the pews in the nave have recently been removed. The accumulation of earth, varying from 18 inches to 3 feet, has been removed down to the original level and the bases of the piers of the nave are now exposed to view. The ground (except the central passage, which is to be tiled) has been flagged with the stones found under the floors, sepulchral memorials of the sixteenth and seventeenth centuries, on which are carved many crosses of elegant design. The walls, stripped of the plaster which covered them, show the excellence of the walling of the north aisle and northern arcade and the inferior construction, due much to alterations, of those on the south. The pitch of the nave roof is not to be raised, as in the architect's opinion the effect would be to swamp the tower. The work is steadily progressing, but additional funds are still wanted, and so we hope our readers will contribute, if only with their mite, to perpetuate one of the noblest monuments of the Principality.

Those who attended the meeting of last year may remember that Mr. Matthew H. Bloxam, who has probably done as much as any man living to promote a correct notion of Gothic architecture, made some remarks in the Priory Church on the sepulchral monuments, which have fortunately been printed in the concluding portion of the present pamphlet. We therefore gladly avail ourselves of the opportunity to add them to the present notice, and state in explanation that No. 2 relates to Walter Awbrey and his wife, and No. 3 commemorates a member of the family of Games.

1. In the north aisle of the nave, within the north wall at the east side

of the aisle, is a fine opened-shaped sepulchral arch, with numerous sets of mouldings, rounds and hollows. In two of the latter the ball flower is inserted at intervals. This arch is surmounted by a plain but well proportioned hood mould, and the head of the arch within is engrailed or foliated. Beneath the arch, on a plain high tomb, lies the fine and perfect recumbent effigy of a civilian well sculptured in stone. He is represented bare-headed, his hair curled on each side the face. He is clad in a long tunic or coat (*tunica talaris*), with close-fitting sleeves (*manica botomateæ*), with the hands conjoined horizontally on the breast as in prayer. Over the long tunic is worn a shorter overcoat (*supertunica*), with short, loose sleeves, covering the upper part of the arms, but not reaching down to the elbows. In front of the breast, and over the shoulder, is worn tippet-like the hood (*capucium*). The feet, the extremities of which have been destroyed, seem to have rested against a dog. The habiliments are such as we meet with anciently described as *tunica et supertunica cum caputio*. This is a very interesting effigy of a layman of the middle of the fourteenth century, *circa* 1350, and the sepulchral arch over is also of the same period. It is figured by Mr. Theo. Jones, vol. ii, pl. iv, fig. 2.

2. In the north-east corner of the north aisle of the choir, on a slab on the pavement are the recumbent effigies in relief of a civilian and his wife, her effigy being placed on the left side. This is a monument of the fourteenth century. He is represented as bare-headed, with curled locks on either side his face, the latter is close-shaven and the neck bare. He appears habited in the *tunica talaris*, long tunic or coat with the mantle over, open in front with the *caputium* or hood about the neck. The sleeves of the tunic are close-fitting. The hands, conjoined horizontally on the breast, are represented holding a crucifix. The lady's head-attire consists of a close fitting cap and wimple, the latter covering the sides of the face and coming under the chin. Her body habiliments consist of a gown with somewhat close fitting sleeves, and a mantle over, open in front and fastened by a cord crossing the breast. The hands are conjoined horizontally on the breast.

Between the heads of these two effigies, the rood or crucifix is represented, with the figures on either side of St. Mary and St. John, and in a kind of pediment which forms the head of the slab, rudely sculptured in relief, are the figures of angels with thuribles.

Round the edge of this monument is an inscription in Longobardic letters.

The date of this monument may, I think, be ascribed to *circa* A.D. 1350; it is not very correctly figured by Mr. Theo. Jones, vol. ii, p. 22; he gives the date 1312. Pl. ii, fig. 6.

3. Lying loose in the nave, but removed from its original position, is the recumbent effigy, carved in wood, of a lady, temp. Mary, *circa* 1555. The head is represented as reposing on a square double cushion, on the head is worn the close fitting cap of the period, with the partlet on the top, and round the neck is a ruff. Over the petticoat is a double chain worn over the shoulders and in front of the breast, the petticoat is stiff in front; and hanging by a chain reaching nearly to the feet is a pendant ornament, pomander or perfume box. Over the petticoat is worn an open robe or gown tied round about the waist with a scarf; this gown is in numerous folds and is open in front up to the shoulders. The middle portions of the arms are gone, about the wrists are ruffs, and the hands are conjoined in prayer. The face is somewhat mutilated.

This is the latest instance I have met with of a recumbent sepulchral effigy carved in wood.

4. In the north aisle of the choir, on a high tomb, is the recumbent sepulchral effigy in marble or alabaster of Sir David Williams, one of the Justices of Pleas, who died A.D. 1612, with the recumbent effigy of his wife, Margaret, daughter of John Games, lying on his right side. He is represented in his Judge's robes—a scarlet coloured gown tied about the waist with a scarf of the same colour. The sleeves of the gown are cuffed with ermine. Over the gown is worn the ermined mantle, open in front with a plain tippet over the breast, and a casting hood of ermine about the neck, round the which is a nebule-shaped ruff. On the head is worn the square judicial cap, the face has the moustache and beard, and the hands are conjoined vertically on the breast, the head reposes on a tasselled cushion.

His lady has the partlet head-dress, wears a ruff round the neck, and is habited in a gown with ample skirts, over which is worn a rich stomacher buttoned in front of the breast. The sleeves are full at the shoulders, and cuffed at the wrists with small ruffs. The soles of the shoes are represented unusually small, the hands are conjoined vertically on the breast, and the head reposes on a tasselled cushion, a chain is worn over the shoulders and hangs down in front of the neck.

Near the south-east corner of the choir is a triple *piscina*, the fenestella of which is triple and the arches trefoiled in the heads. Beneath these are three basons perforated with drains. Triple *piscine* are uncommon. In the ruins of Salley Abbey Church, Yorkshire, is a *piscina* with these basons, and in Rothwell Church, Northamptonshire, are the remains of a triple *piscina*, the fenestella of which has been destroyed, but the basons with their drains remain.

BEUNANS MERIASEK. THE LIFE OF ST. MERIASEK, BISHOP AND CONFESSOR: A CORNISH DRAMA. Edited, with a Translation and Notes, by WHITLEY STOKES. Pp. xvi, 279. 8vo. London: Trübner and Co., 1872.

The drama of the life of St. Meriasek, which forms a sequel to the Cornish Mysteries already published by Norris and Stokes, was discovered about three years ago, among the Hengwrt MSS., by Mr. Wynne of Peniarth. The MS. is a small paper quarto, measuring eight inches and a half by six, in an old leather binding labelled on the back, "310. Cornish Mystery", and consisting of about ninety leaves. The colophon states that it was finished in the year 1504 by "Dominus Hadton", in whose handwriting the entire MS. seems to be, with the exception of a few corrections and some stage-directions written partly in Latin and partly in English.

The plot, which is clumsy and incoherent, is to the following effect. Meriadek, or, as he is called by the Cornish, Meriasek, is the son of a Duke of Brittany, who sends him to school, where he soon distinguishes himself by his studiousness and early piety. When he returns home he is a paragon of goodness and courtesy, and an encyclopædia of learning. Now it occurs to Conan, King of Little Britain, that he should like him to marry a certain wealthy princess, and somehow he gets a feast prepared for himself and his nobles at the house of the boy's father. At the close of this entertainment he broaches the question, to the great delight of both parents. The boy, however, is too good to hear of the marriage, and declares that

he would be consecrated "a knight of God". Conan, finding his paternal designs and cares thus set at nought, departs in anything but an amiable mood, while Meriasek is ordained priest, and duly performs his first miracles. Subsequently he sets sail for Cornwall, saves the crew from shipwreck, and lands near Camborne, where he builds him an oratory, and calls forth a miraculous spring of water. Here, of course, he heals the sick, the maimed, and the leprous; but a certain pagan lord, or rather a much ealumniated Mahomedan prince called Teudar, is roused to fury by the news of Meriasek's doings. The latter is duly warned of his danger by a vision, and makes the best of his way back to Brittany, where he tames a wolf, becomes a hermit, and builds a chapel on a mountain near Pontivy. Then the scene shifts to Rome, where we find Constantine sending forth his knights to persecute the Christians. The martyrs' souls are received into heaven, the persecutors scared by lightning, and Constantine himself stricken with leprosy. In order to be cured, the Emperor is advised by his doctor and his pagan bishop to take a bath of children's blood. Some three thousand children are collected, and afterwards dismissed by Constantine, who takes pity on them. Thereupon Peter and Paul appear to him in a vision, and order him to be baptised by Pope Silvester. This is done, and the baptismal waters cure him. Again we are back in Brittany, where outlaws rob a merchant and a priest. This induces the Earl of Rohan to go to Meriasek. He vainly tries to persuade him to return to the world; but succeeds in moving him to clear the country of robbers by sending fire on their forest. Meriasek, however, saves their lives, whereupon they very considerably leave the country. The scene shifts again to Cornwall, where the Duke of Cornwall, having heard of Teudar's conduct towards Meriasek, makes war on him. The latter, encouraged by demons to show fight, is of course defeated. The first day's play here ends with a genial exhortation to the spectators, one and all, to drink, dance, and be merry.

The second part opens with a scene at Rome, where Constantine announces the establishment of Christianity. Then follow various miracles performed by Meriasek in his native Brittany, until we come to the death of the Bishop of Vannes, when great and small entreat Meriasek to allow himself to be consecrated his successor. For a while he refuses with much grace and pious tact, but ultimately consents. A few miracles follow his consecration as a matter of course. Then we are treated to an episode from the *Miracula de Beato Mereadoco*, to the effect that a certain woman's only son, in the service of a King Massen (= Maxen?), is taken prisoner by a heathen tyrant. The mother entreates the Virgin to exert herself on behalf of her son, but in vain, until at length it occurs to her to steal the child Jesus from her arms. The Virgin, seeing that the sacred *bambino* will not be returned until the woman's son is restored to her, has no choice but to bring about the desired result. Then follow some more miracles performed by Meriasek, and a scene in Italy where two heathen dukes, attacked by a dragon, flee to Con-

stantine, who sends for Pope Silvester. The latter vanquishes the dragon, and performs several miracles. This scene is closed by the heathen dukes, after having been baptised, going in procession to the Pope's palace. We are again taken back to Britanny, and this time to witness Meriasek's death, and the reception of his soul into heaven. The playwright finishes off with another *argumentum ad hominem* in the following strain:

Drink, one and all, drink with the play,
 We do beseech you now,
 Before ye hencee begin to stray.
 Ye pipers, blow a merry strain,
 That each to dance may go;
 And if it please you to remain
 A week or more, say we,
 Full welcome shall ye be.

With respect to the language of this drama we may say, that, although it is Middle Cornish, it ever and anon presents points of considerable interest to the philologist; nor is the meaning always transparent. But on the whole the editor has been able to accompany the original with a highly faithful rendering into English. Here and there we differ from him, as, for instance, in line 121, "da yv sevell worth vn pris", which Stokes, adopting the suggestion of Mr. Williams of Rhyd y Croesau, translates, "good it is to arise for a while"; but surely it must mean "good it is to abide by one meal", which alone suits the context. Other instances might be added which need no mention here, many of them having already been corrected by the editor himself; and the additional list of *corrigenda*, which is to be expected, will probably leave nothing to be desired on this score.

The editor's notes, which are numerous, and mostly philological, are highly valuable, and in the masterly strain usually his. Among them we find some stray notes from the author of the *Lexicon Cornu-Britannicum*, with some of which the printer seems to have recklessly dealt: for instance, he is made to say that he regards "*gwarth-eryas* cognate with W. *gwarchad*", the word to be compared being *gwerthefin*, "supreme", as in the *Myv. Arch.*, p. 198 b. Similarly there is something wrong in his equating *gal* with W. *gwael*, "vile", when he was thinking, perhaps, only of the Welsh word *gel-ach*; and in his identifying *keher* with W. *cur*, "ache", instead of with *cyhyr*, "a sinew or muscle". It is also to be regretted that the editor has not been able to insert Mr. Williams' authorities for such Welsh words as *crech*, "a crash"; *ynnio*, "to urge"; *rhuf*, "presumption"; *cuzin*, "to move"; *hunedd*, "somnialescence"; and *llest*, "to hinder". The very insignificant blemishes alluded to can in no way restrain us from heartily recommending this well got up volume to students of the Celtic languages, and from expressing our sincere thanks to the editor for thus increasing the available supply of materials for the use of Celtic philology.

J. RUYS.

THE REV. DR. BANNISTER, vicar of St. Day, Cornwall, author of *Glossary of Cornish Names*, is preparing an *English-Cornish Dictionary* in which will be given the Cornish and other equivalents to all the English words found in that *Glossary*; in the Rev. R. Williams' *Lexicon Cornu-Britannicum*; in the vocabularies of Lhwyd, Borlase, Pryce, Polwhele, Couch, and Garland; in Mr. W. Stokes' *Cornish Glossary*, and in his translation of *Beunans Meriasek*. It is also intended to give derivations of Cornish words both ancient and modern, synonyms in various languages, and the vulgar pronunciation of common English words.

The same writer has nearly ready *Reliquiæ Cornubienses*, or literary remains of the old vernacular of Cornwall, including the story first published by Lhwyd (*Arch. Brit.*, p. 251), the mottoes of old families, maxims, proverbs, colloquies, and songs; with literal translations, a vocabulary, and notes, etc.

Dr. Bannister is also engaged upon *The Nomenclature of Cornwall*, which is intended to be introductory and supplementary to the *Glossary* which appeared some two years ago. Hints and helps are solicited.

OTHER instalments of *Bye-Gones* have reached us, which contain no small amount of interesting *manion*. In these portions the field has, in some degree, been widened, which is so far an improvement.

Collectanea.

PALEOGRAPHY.—The latest tribute paid by modern times to antiquity is the proposition to form a small society for the purpose of collecting materials for the study of palæography, a branch of antiquarian science which has hitherto been treated with imperfect success on account of the incompleteness, both in quantity and quality, of *facsimile* specimens of ancient writing and ornamentation of manuscripts, on the evidence of which it has been attempted to establish definite conclusions. The importance of palæography has been recognised in various costly publications, as, for instance, the sumptuous work of Silvestre, that of Count Bastard selling at more than £10, and more recently the splendidly illustrated volume of Professor Westwood on "Irish and Anglo-Saxon Manuscripts". The most comprehensive endeavour, however, to systematise the science was made by the Benedictines of St. Maur in their *Nouveau Traité de Diplomatique*, published in the years 1750-1762. The projected society, which is to be limited to 250 members, proposes to avoid the faultiness and imperfection which have characterised all former and hand-produced specimens by the employment of the autotype process of photography. By means of this agency it is proposed to form an ample collection of *facsimiles* from pages of the most an-

cient MSS. and other early writings, exact in every particular except actual colours. The action of the society will be extended to foreign countries, although in the first instance the selections must fall upon the finest examples of writing and ornamentation which occur in European, to the exclusion of Oriental MSS.

ROMAN REMAINS AT SILCHESTER.—On June 19th a paper, the third of a series, was read before the Society of Antiquaries, at its rooms in Somerset House, by the Rev. J. G. Joyce, rector of Stratfieldsaye, in Hampshire, on the results of excavations which have been made during six years, wholly at the expense of the Duke of Wellington, on the site of the ancient Roman city at Silchester, in the same district. The chief objects discovered were two of the principal gates, the forum, the basilica, and the circular temple. The perimeter of the city, measured by a line taken along the centre of the walls, upon the plan executed by the Ordnance Survey, is 2,670 yards. In the course of the survey the precise spot was ascertained at which the ancient Roman road from London (which is incomplete as it approaches the city on the east) would meet the wall if produced. This having been accurately determined a considerable gap, by which a modern highway now enters, was actually found to exist at the point. A trench was cut at this point in the direction of the road each way, and in a few hours the great east gate was laid open. The centre of the road from London entered the walls by this gate of 260 feet south of the corner next the amphitheatre. The gateway presented a curtain 45 feet wide, in which were the openings of the portals. This curtain stands recessed 9 feet from the level of the main walls, which make a sweep inward on each side to meet it. It is probable that one of the portals was designed for vehicles, and the other for foot passengers, but an ancient drain has effaced all marks from which their size might have been determined. In other respects the details are very complete. The portals gave access to an arched way 28 feet in length and of the same width. The arch rested on massive piers 13 feet thick, each of which had two guard-rooms in the thickness of its walls. It is not easy to determine how the gateway opened into the streets, because these have been traced, and are found to have been at right angles to each other, none of them apparently communicating direct with this exit. The gate faces to the north-west, while the streets are true to the cardinal points. Either there was behind the wall an unoccupied space, the *pomærium*, or a short connecting line led in a north-westerly direction from the gate to the end of the great road, across the city westward, which passed close along the north front of the forum in an unbroken line. At the south gate two ancient roads met, the one from Winchester, the other from Old Sarum. This gate is very similar to the east gate, but it appears to be more deeply recessed. From the gates Mr. Joyce passed to the forum. The extraordinary rarity of a Roman forum remaining to our day, entirely perfect in plan, so that every chamber admits of being accurately measured,

renders this subject one of the keenest interest to archaeologists. Every Roman town possessed its forum, but at Pompeii alone is there one preserved. Even in Rome itself, although most important portions remain, a forum quite complete in plan does not exist. The other great towns of Italy offer none. Gaul probably possesses them, but as yet has no forum disinterred. The fora of the Romans are capable, according to Vitruvius, of being reduced to two classes. The Latin type was oblong and narrow, the Greek was square and surrounded by a double ambulatory. Singularly enough at Pompeii, where a Greek type might have been expected, there exists a distinctly Latin forum, and at Silchester, where a purely Latin type would be looked for, there is a marked example of the Greek. The forum at Silchester is not absolutely square, but very nearly so, and its three exterior sides are encompassed by a double ambulatory. This fact, when taken in connection with the position of the basilica, is not merely interesting, but gives a clue to its date. The forum is wedded to the basilica in the closest union, one great party wall along the fourth side of the former being common to both. This proves to have been in effect the very plan on which was constructed the world-famed forum of Trajan at Rome having the Basilica Ulpia by its side. The plan of this *corps de bâtiment* is a great rectangle, 313 feet by 276 feet. Those on the north and south sides gave admission to the shops and ambulatories of the forum and to the courts of the basilica. Mr. Joyce, with singular ingenuity, pointed out the probable uses and occupants of the various shops, which had been excavated on the north side of the forum. The "*tabernæ argentariæ*," or money-changers, the butchers, the drinking shops, the "luncheon-bars," were indicated with precision. The paper was illustrated by carefully-executed plans and drawings, and numerous objects found during the progress of the excavations were exhibited. At the conclusion of the paper, Mr. J. H. Parker, C.B., F.S.A., called attention to the great value of the work which Mr. Joyce had carried on.

THE workmen employed in the construction of a reservoir on the summit of Humbleton Hill, near South Shields, have discovered another sepulchre supposed to be Celtic.

RUTHIN.—On the 24th of May one of the men engaged in draining on the land of W. Cornwallis West, Esq., in a field adjoining the Ruthin Railway Station, discovered a curiously shaped earthenware pitcher, about four feet from the surface, and underneath it he came upon a quantity of quicksilver mixed up with the soil. The pitcher, which is now in the possession of Mr. W. Green, of the Castle Hotel, is supposed to be some centuries old, and is in a very good state of preservation. The spot where the vessel was found is quite boggy. We are not told what are the proofs of its supposed antiquity.

GIANTS' GRAVES.—A report on some official explorations in the *Hünengrüber*, or giants' graves, in the Island of Sylt, off the western coast of Schleswig, has been recently published by Herr Heinrich Handelsmann, the Conservator of National Antiquities of Schleswig-Holstein. These barrow-diggings were undertaken in the course of 1870, 1871, and 1872. Some of the mounds appear to have been merely cenotaphs, while others are true burial-mounds, referable to the early part of the bronze period, when the body was deposited nuburnt in a stone cist; in some cases the burial has been by cremation. Among the objects deposited with the dead are weapons of flint, bronze swords and daggers, and personal ornaments in gold and bronze. All the objects brought to light during these researches are deposited in the Museum of National Antiquities at Kiel.

AN ANTIQUE RING.—An antique ring, bearing the inscription "Ethelswitha," has been found by a labourer in a field near Sherburn, Tadcaster, and it is supposed to have belonged to the queen of Alfred the Great. It has been purchased by Canon Greenwell, of Durham.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.—1872.

STATEMENT OF EXPENDITURE AND RECEIPTS.

EXPENDITURE.				RECEIPTS.			
1872		£	s. d.			£	s. d.
To Printing	-	-	177 5 5	By Balance	-	43	19 3
„ Editor	-	-	50 0 0	„ Brecon Meeting	-	80	0 0
„ Wood-Engraving, etc.	56	8	0 0	„ Sale of books	-	28	1 0
				„ Subscriptions	-	108	9 9
				„ Balance	-	23	3 5
						</	

Audited and found correct.

THOMAS POWELL, } *Auditors for*
JOHN MORGAN, } 1872.

JOSEPH JOSEPH, F.S.A., *Treasurer.*

Brecon: 1st May, 1873.

Archaeologia Cambrensis.

FOURTH SERIES.—No. XVI.

OCTOBER, 1873.

HISTORY OF THE LORDSHIP OF MAELOR GYMRAEG
OR BROMFIELD, THE LORDSHIP OF IAL
OR YALE, AND CHIRKLAND,
IN THE PRINCIPALITY OF POWYS FADOG.

(Continued from p. 257.)

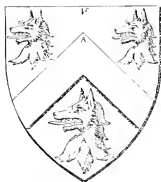


THE BRYN.

THIS township, which is situate in the parish of Llanfihangel ym Mlodwel, was the inheritance of Ithel, who was called Lord of the Bryn. He married Annesta, daughter of Cynfyn ab Gwrystan, and sister of Bleddyn ab Cynfyn ab Gwrystan, Prince of Powys. By this lady Ithel had issue a son, Ednowain ab Ithel, Lord of the Bryn, who bore, *argent*, three wolves passant in pale *sable*, collared of the field. Other heralds state, however, that he bore, *argent*, three greyhounds courant *sable*, collared of the field. He married Generys, daughter of Rhys Sais, Lord of Chirk, Maelor Saesneg, etc., by

whom he had issue. One of his sons named Gwrgeneu was Lord of the Bryn; and one of his daughters, named Genhedles, married Gwalchmai ab Meilir of Trefeilir in Cwmwd Malldraeth,¹ son of Mabon ab Iarddur ab Mor ab Tegerin, who was descended from Cunedda Wledig, King of North Wales, by whom she was the mother of Einion ab Gwalchmai of Trefeilir, a celebrated bard, who flourished from about A.D. 1170 to about A.D. 1220. Einion bore, *argent*, three riding saddles *sable*, stirrured *or*.

In the middle of the sixteenth century David ab Meredydd ab Gruffydd ab Ienkyn Pen, of Pentref Sianyd or Pentref Siencyn, was Lord of the Bryn.²



The parish of West Felton is also in the lordship of Oswestry, as is likewise the parish of Rhwytyrn, or Ruyton of the Eleven Towns, which contains the eleven townships of Old Ruyton, Cotton, Shelfog, Shotatton, Wykey, Eardiston, Tedsmore, Rednall, Haughton, Sutton, and Felton.³ These townships form the manor of the Eleven Towns, which formerly belonged to Rhiryd Flaidd, Lord of Penllyn, Pennant Melangell, Glyn, and the Eleven Towns in Powys, and Eifionydd in Gwynedd. He bore, *vert*, a chev. inter three wolves' heads erased *argent*, and was ancestor of the Vaughans of Llanuwchllyn and Glan Llyn, Lloyds of Y Ddwyfaen

¹ Lewys Dwnn, vol. ii, p. 16.

² Ibid., vol. i, p. 281.

³ Besides these townships, the parish of West Felton contains the townships of Sandford, Twyford, and part of Woolston.

and of Glanhafon and of Trevor Hall, and Lloyds of Llandderfel, Vaughan of Cefn Gwyn, and Edwards of Tref Brysg in Llanuwchllyn, Owen of Cefn Treflaeth in Llanystumdwy, Jones of Helygen in Tegeingl, Ellis of Coed y Cra, and the Myddletons of Gwaenynog and Chirk Castle, who bore, *argent*, on a bend *vert*, three wolves' heads erased *argent*, langued *gules*.

Einion Greulawn, Lord of Cruccaith in the lordship of Oswestry, was the son of Einion ab Rhiryd Flaidd, and was ancestor of the Lloyds of Pentref Aeron in the township of Oswestry.

The parish of Kinnerley, which contains the townships of Kinnerley, Argoed, Dovaston, Kynaston, Maesbrwg Uchaf, Maesbrwg Isaf, Edgerley, Tir y Coed, and Osbaston, is also in the lordship of Oswestry.

KUNASTON.

This township formed part of the possessions of Iorwerth Goch, Lord of Mochnant (see Cantref Rhaiadr). His eldest son, Sir Gruffydd, who was a Knight of Rhodes, succeeded to his estates in the parish of Kinnerley, and resided at Cae Howel in this parish. He was generally known by the name of "Y Marchog Gwyllt o Gae Howel" (the Wild Knight of Cae Howel), and married Mallt, daughter of Ieuan Goch ab Gruffydd Goch ab Gruffydd ab Rhys ab Rhydderch ab Rhys ab Cadifor ab Dyfnwal;¹ but according to others,² Mallt was the daughter and sole heiress of Ieuan Goch ab Howel ab David ab Madog, by whom he was father of Gruffydd Fychan of Cae Howel, who married Agnes, daughter of Robert, Lord of Bulkeley in Cheshire (who was living in A.D. 1241), by a daughter of the Lord of Warrington; by whom he was father of Gruffydd Kunaston of Tregynffordd, Kunaston, Cae Howel, and Yr Ystog (Stoke) near Ellesmere, who married Gwen, daughter and coheiress of Iorwerth ab Gruffydd ab Heilyn ab Meurig ab Ieuan ab Adda Goch ab Cyn-

¹ Harl. MS. 2299.

² Lewys Dwnn, vol. i, p. 326

wrig of Y Fron Goch (now called Celynog) in Moch-nant, son of Pasgen ab Gwyn ab Gruffydd, Lord of Cegidfa; by whom he had a son, Philip Kynaston of Yr Ystog, who married Gwerfyl, daughter and sole heiress of Roger Fychan, second son of Sir Roger de Powys, Knight of Rhodes and Lord of Whittington; by whom he had issue three sons: 1, Madog Kynaston, who was the progenitor of the various branches of the Kynaston family; 2, Ieuan; 3, Morgan, who had Cae Howel; and a daughter, Angharad, the wife of Ieuf ab Madog ab Cadwgan Ddu, ab Cadwgan Goch, ab Y Gwion, ab Hwfa, ab Ithel Felyn, Lord of Ial.¹



MAESBRWG.

The first person mentioned in the genealogies as Lord of Maesbrwg was Cadwgan Fychan ab Cadwgan. He bore, *azure*, a boar's head couped *argent*, tusked *or*, and langued *gules*. His only daughter and heiress, Eva, married Idnerth Benfras, who is said to have been a son of Uchtryd, Lord of Cyfeiliog and part of Meirionydd, the son of Edwyn ab Goronwy, Prince of Tegeingl. The arms assigned to Idnerth were, *argent*, a cross flory engrailed *sable* inter four Cornish choughs ppr.; on a chief *azure*, a boar's head couped *argent*, tusked *or*, and langued *gules*. By right of his wife,

¹ Cae Cyriog MS.

Eva, he became Lord of Maesbrwgg, and was ancestor of the Bromfields of Bryn y Wiwer in the parish of Rhiwfabon, Lloyds of Maen Gwynedd in Mochnant and of Glan Tanad Uchaf, Wynns of Abercynllaith in Llangedwyn, Humphries of Glan Alwen in Llangar, Maerdy in Gwyddelwern, and Llwyn in Llanfyllin, Lloyds of Llanarmon Mynydd Mawr, Griffiths of Bron Gain, Lloyds of Bryngwyn, Lloyds of Mathrafal, and Lewis of Cil.

Ninth in descent from Idnerth was Ieuan of Caer Einion, who bore, *argent*, a lion rampant and canton *sable*. He was ancestor of the Owens of Llynllloedd, Woodhouse, and Condover, and the Davieses of Rhiwargor in Llanwddyn. Some genealogists state that Ieuan of Caer Einion had a son named David Aber, who was the ancestor of the Griffiths of Broniarth; but Lewys Dwnn and Rhys Cain¹ say that David Aber was the son of Matthew Caer Einion, who was a son of Ieuan ab Iorwerth ab Howel Grach, an illegitimate son of Prince Owain Cyfeiliog.

The lordship of Oswestry contains also the parishes of Knockyn and Molverley, and the township of Sychdin in the parish of Llansilin.

Besides those already enumerated, there were several other ancient families settled in the lordship of Oswestry, among whom were the Joneses of Treflodwel, descended from Goronwy Ddu of Treflodwel, brother of Llewelyn Ddu of Abertanat; William ab Rheinallt ab David of Careg Hwfa, descended from Meredydd, fourth son of Ednyfed Gam of Pengwern in the parish of Llangollen; the Pughs of Ty Ceryg in the parish of Llan y Myneich, descended from Gruffydd, fifth son of Ednyfed Gam of Pengwern; and the Joneses of Westyn Rhyn and Ty'n y Celyn in the parish of St. Martin. All these families descend from Tudor Trevor. The Wynns of Pentref Morgan in Dudleston, and the Vaughans of Dudleston, descend from Owain Brogyntyn.

¹ Rhys Cain, the genealogist and historian, was a native of Oswestry, and a disciple of William Lley. Dr. Owen Pughe states that he flourished from A.D. 1560-1600.



Y DREWEN, OR WHITTINGTON.

The lordship of Y Drewen, Blancheville, or Whittington, comprises the parish of Whittington, which contains the townships of Whittington, Welsh Franckton, part of Old Marton, Bergheld, Daywell, Fernhill, Hindford, Henlle, Ebnall, and Halston; which last township, in which there is a chapel, formerly belonged to the Knights Hospitallers of St. John of Jerusalem.

This lordship, of which all the lands once belonged to Tudor Trevor, was given by his descendant, Tudor ab Rhys Sais, who was Lord of Whittington, Chirk, Nanheudwy, and Maelor Saesneg, to his second son, Goronwy Befr (the smart or handsome), sometimes called Wrenoc, who married Maud, daughter of Ingelric, a noble Saxon ("who had previously had a son named William, of whom the Conqueror himself was father"),¹ by whom he had issue three sons :

1. Sir William Befr, called also Sir William de Powys, Knight (Llwyth Gwydd y Derwen), who had an only daughter, named Gwenhwyfar, who married Gwarine de Metz, a nobleman of Lorraine, and one of the Lords Marchers, by whom he had a son, the celebrated Sir Fulke Fitz Warine. As, however, by the British laws, a female could not inherit the manors or lands of her ancestors, the castle and lordship of Whittington went to Sir William de Powys' next brother, Sir Roger de

¹ *Arch. Camb.*, 1852, p. 265.

Powys, Knight of Rhodes, who bore, *vert*, a boar *or*. He married Cecilia, daughter of Hwfa ab Iorwerth ab Gruffydd ab Ieuaf ab Niniaf of Maelor Gymraeg (*gules*, two lions passant *argent* for Iorwerth ab Gruffydd), by whom he had issue four sons: 1, Sir Maurice or Sir Meurig Llwyd, Knight, and Lord of Whittington, who was slain by Sir Fulke Fitz Warine; and thus, says Gutyn Owain, the lordship of Whittington went to Sir Fulke Fitz Warine,¹ who had it confirmed to him in A.D. 1219 by Henry III, King of England; and for which confirmation he gave the King £262 and two coursers.²

In an Anglo-Norman life of Sir Fulke Fitz Warine, written in the time of Edward I, Iorwerth Drwyndwn, it is said, "dona a Rogero de Powys, Blanche Ville e Maylour"; and when he died we are told that Llewelyn ab Iorwerth, Prince of Wales, regretted his death "pur ce qe Morys fuit son cousin."³

2. Sir Roger Fychan de Estwick, Knight (*vert*, a boar *or*). He was declared to be the heir of his brother, Sir Meurig Llwyd, Knight, by a deed of settlement made by Llewelyn ab Iorwerth, Prince of Wales, and confirmed by Henry III, King of England. He left issue, besides a daughter named Gwerfyl, who married Philip Kynaston of Stocks, ancestor of the late Sir John Roger Kynaston of Hardwicke, Bart., a son and heir called Meredydd, whose daughter and heiress, Gwerfyl, married Ieuan Foel ab Gwilym ab Cynwrig Sais ab Cynwrig ab Owain ab Bleddyn ab Tudor ab Rhys Sais.⁴

3. Owain ab Sir Roger de Powys, who had an only daughter and heiress named Gwerfyl, who married Einion, a son of Gwilym, an illegitimate son of Gruffydd ab Gwenwynwyn, Prince of Upper Powys, by whom she had an only daughter and heiress, Agnes, who married first Ieuaf Fychan, Constable of Knockyn Castle, son of Ieuaf ab Rhun ab Einion Efell, Lord of Cynllaith; and

¹ Cae Cyriog MS.

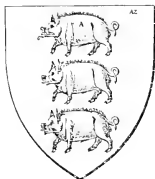
² Pennant's *Tour*, vol. i, p. 323.

³ Lewys Dwnn, vol. ii, p. 13, note.

⁴ Cae Cyriog MS.; Add. MSS. 9864-6.

secondly, Sir John Hanmer, Knight, Constable of Carnarvon Castle in the time of Edward I; and

4. Goronwy ab Sir Roger de Powys, who was the ancestor of the family of Pentref Madog in Dudleston, of whom an account has been already given.



III. The third son of Goronwy ab Tudor ab Rhys Sais was Sir Jonas of Penley in Maelor Saesneg, Knight (Llwyth Llanerch Banna), who bore, *azure*, three boars passant in pale *argent*, tusked and unguled *or*, and langued *gules*. He married Gwladys, daughter of Jenkyn ab Adam Herbert, Lord of Gwern Ddu, and Gwenllian his wife, daughter of Sir Aaron ab Rhys ab Bledri, Knight of the Holy Sepulchre, by whom he had issue five sons: 1, Ynyr, who had Penley; 2, David; 3, Gwilym; 4, Rhiryd; 5, Goronwy; 6, Llewelyn, third in descent from whom was Ieuan Llwyd ab Llewelyn ab David, whose daughter and heiress, Elliw, married Gruffydd ab Madog ab Einion, the ancestor of the Bromfields of Bryn y Wiwer in the parish of Rhiwfabon.

Ynyr of Penley, the eldest son, married and had issue: 1, Gruffydd; 2, Rhiryd, who had Penley; and 3, Ithel.

Rhiryd of Penley, the second son, had three sons: 1, David Goch;¹ 2, Tudor, who had Penley, which he left to his daughter and coheiress, Margaret, who married David Dimog, *alias* Deio ab Madog, of Willington in the parish of Hanmer, of the house of Tudor Trevor, and ancestor of the present Edward Dymoke of Penley

¹ Harl. MS. 4181.

Hall, Esq. ; and 3, David,¹ whose daughter and heiress, Annesta, married Philip Hanmer, son of Sir John Hanmer, Knt., Constable of Carnarvon Castle, by whom she had a son, Sir David Hanmer, Knt., who was made Chief Justice of England in A.D. 1383.

David Goch, the eldest son of Rhiryd of Penley, was father of Sir Matthew Goch, Knt., who was born in A.D. 1386 (10 Richard II), a most valiant and renowned soldier, and Governor of Tanceaux, Le Hermitage, Tanqueville, and Liseaux. Being at last sent by the Lord Scales to assist the Lord Mayor and the Londoners against the arch-rebel Jack Cade, he was slain on London Bridge, valiantly fighting in defence of the King and city, July 4, A.D. 1450, in the sixty-fourth year of his age. He married Margaret, daughter (by Margaret, his wife, daughter of Sir Bryan de Harley, Knt., Lord of Brampton Bryan in the county of Hereford, the ancestor of the Harleys Earls of Oxford) of Rhys Mowdde, Lord of Castell Edwyn, ab Rhys Mowdde ab David Mowdde, ab David ab Gruffydd Foel, Lord of Castell Edwyn, son of Ifor ab Cadifor ab Gwaethfoed, Lord of Cardigan, by whom he had issue, three sons, Geoffrey Goch, Matthew Goch, and David Goch, and a daughter named Margaret.

Geoffrey Goch, the eldest son, was born when his father was fifty-three. He had an estate in the Forest of Dean, in Gloucestershire, which he obtained through his wife Elizabeth, daughter and sole heiress of Avery Traherne, Esq., by whom he was ancestor of the Goughs of Alvingham.²

In A.D. 1220 the castle of Whittington was dismantled by the Welsh, as we may infer from Henry having given Sir Fulke Fitz Warine permission to fortify it. The memory of this is still preserved in a room in the gateway, by a figure of a knight on horseback

¹ Lewys Dwnn, vol. ii, p. 311.

² Harl. MS. 4181, where a very full account of the Goch or Gough family is given down to the commencement of the seventeenth century.

coarsely painted on the wall, with the following lines, now almost obliterated, placed beneath :

This was Sir Ffoulke Fitz Warren, late a great and valiant knight,
Who kept the Britons still in awe, and oftentimes put to flight.
He of this castle owner was, and held it by command
Of Henry, late surnamed the Third, then king of all this land.
His grandfather, a Lorrainer, by fame was much befriended,
Who Peverley's dau'r took to wife, from whom this Ffoulke descended.

His ancient feats of chivalry in annals are recorded ;
Our king of England afterwards, him baron made and lorded.¹

Y Dref Wen, or Whittington, was celebrated by Llywarch Hen as the place where Cynddylan, King of Powys, was slain in A.D. 613.²

Gutyn Owain, the historian of the Abbeys of Basingwerk and Strata Florida, who was "Pencerdd" and bard to David ab Ieuan ab Iorwerth, abbot of Valle Crucis,³ and also to the abbots of the two first mentioned monasteries, lived at Traian in this lordship. He was a great herald and genealogist, and wrote an epitome of the British history, which was preserved in Basingwerk Abbey, and from this circumstance was called *Llyfr Du Basing*. It is now in the possession of Thomas Taylor Griffith of Wrexham, Esq. Gutyn Owain was nephew of John ab Richard, abbot of Valle Crucis, the immediate predecessor of the Abbot David ab Ieuan ab Iorwerth.⁴ His pedigree, according to Lewys Dwnn, and preserved in the Cae Cyriog MSS., was as follows :⁵

¹ Pennant's *Tour*, vol. i, p. 327.

² See *Arch. Camb.*, 3rd Series, vol. ix, p. 148.

³ David, abbot of Valle Crucis, was the son of Ieuan ab Iorwerth ab Ieuan Beladr ab Y Cethin ab Ieuan ab Iorwerth Fawr ab Iorwerth ab Heilyn ab Madog ab David ab Howel ab Meurig, who had half of Trevor in Nanheudwy, fourth son of Tndor ab Rhys Sais, Lord of Chirk, etc. (Harl. MS. 4181.) He was consecrated Bishop of St. Asaph, April 26, A.D. 1500. He died in A.D. 1503, as is supposed, at the Abbey, and was probably buried there; where it is presumed he lived, on account of having no episcopal palace left standing in his diocese, since it was destroyed in the wars of Owain Glyndwr. (Willis' *Survey of St. Asaph*.)

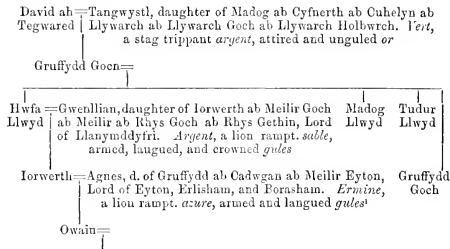
⁴ Harl. MS. 4181.

⁵ The Cae Cyriog MSS. contain a most valuable collection of

TRAIAN.

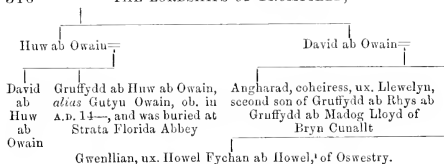
Gutyn Owain ab Huw ab Owain ab Iorwerth ab Hwfa Llwyd ab Gruffydd ab Adda ab Tegwared ab Iorwerth ab Trahaiarn ab Cynddelw ab Rhiryd ab Pod ab Pasgen ab Helig ab Glanawg ab Gwgan Glededyfrudd, son of Caradog Freichfras, King of Fferlis and Brecknock, and one of the Knights of King Arthur's Round Table, who bore, *sable*, a chev. inter three spears' heads *argent*, the points imbrued proper.

According to the books of Thomas ab Ieuan, the above Hwfa Llwyd was the son of Gruffydd Goch ab David ab Tegwared.



genealogies and family history, collected by John Griffiths of Cae Cyriog, in the parish of Rhiwfabon, Esq., who died in A.D. 1698, which are now in the possession of his heir and representative, Thomas Taylor Griffith of Wrexham, Cae Cyriog, and Pennant y Belan, Esq., by whom they were most kindly lent to me. They relate almost exclusively to the history of Powys Fadog, and contain many of the lost pedigrees of Lewys Dwnn, particularly those of the families of Trevor of Trevor Hall, Jones of Llwyn Onn, and Lloyds of Plas Madog; which last place is called by Lewys Dwnn, Plas Madog Warwyn, from Madog Warwyn, the eldest son of Elidir ab Rhys Sais, Lord of Eyton. The *Llyfr Goch o Bowys* and other volumes of genealogies by Lewys Dwnn are now lost; but Mr. John Griffiths and Mr. John Davies of Rhiwlas had access to them. (Lewys Dwnn, vol. i, introduction, pp. 30, 31.)

¹ Eyton Pedigree.



It is uncertain when Gutyn Owain died, but we find that "the first step" taken by the Earl of Richmond after his accession to the throne in A.D. 1485, was a commission issued to the Abbot of Llanegwestl, or Valle Crucis; Dr. Owen Pool, Canon of Hereford; and John King, Herald at Arms; "to make inquisition concerning Owain Tudur", his grandfather. Dr. Powel, in his *Historie of Cambria*, printed in A.D. 1584, mentions this commission, and states that "the commissioners, coming into Wales, travelled in that matter, and used the helps of Sir John Leiaf (a priest), Guttyn Owain Bardh, and Gruffydd ab Llewelyn ab Ieuan Fychan of Llanerch, co. Denbigh, and others, in search of the Brytish or Welsh bookes of petigrees, out of which they drew his perfect genealogie."²

The Lloyds of Ebnall, in this lordship, were descended from Owain Brogyntyn. Edward Lloyd, the last male heir of this family, had an only daughter and heiress, Mary, who married Edward Lloyd of Llwyn y Maen. Traian once formed part of the possessions of Ithel Felyn, lord of Ial.

CANTREF RHAIAADR.

III. Cantref Rhaiadr contained the three comots of: 1, Mochnant Is Rhaiadr; 2, Cynllaith; and 3, Nanheudwy.

1. The comot of Mochnant Is Rhaiadr, together with that of Mochnant Uwch Rhaiadr in Cantref y Fyrnwy,

¹ Howel of Oswestry died in A.D. 1481. (Harl. MS. 2299.)

² Lewys Dwnn, vol. i, xiv.

once belonged to Iorwerth Goch, a younger son of Prince Meredydd ab Bleddyn. This chieftain fought, together with the other Welsh princes, at the battle of Crogen in A.D. 1163, against the English; but soon afterwards he appears to have sided with Henry II, in consequence of which Owain, Lord of Mechain Is Coed, a son of Prince Madog ab Meredydd, and his cousin Owain Cyfeiliog, in A.D. 1164, took the whole territory of their uncle, Iorwerth Goch, and shared it between them; so that Mochnant Uwch Rhaiadr fell to Owain Cyfeiliog, and Mochnant Is Rhaiadr to Owain ab Madog.

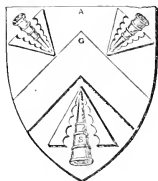
Iorwerth Goch, who had also parts of Tre'r Main, Burgedin, Hope in Teirtref, and Whittington, married Maude, daughter of Sir Richard de Manley, of Cheshire, Knight, by whom he had issue, three sons: 1, Sir Gruffydd, who was a Knight of Rhodes and ancestor of the Kynaston family; 2, Iorwerth Fychan, Baron of Main in Meifod, the ancestor of Llewelyn Foelgrwn, Baron of Main, who bore, *argent*, a lion passant *sable* in a border indented *gules*, from whom descended the Parrys of Main, the Matthews of Trefnannau, the Maurices of Bryn y Gwaliau and Bodynfol, the Lords Lilford, and the Powyses of Berwick; and 3, Howel of Cae Howel.

Besides these, Iorwerth Goch had also an illegitimate son, Madog Goch of Mawddwy. This chieftain bore, *argent*, a chevron party per pale *gules* and *azure* inter three falcons *sable*, the left leg of each lifted up, their beaks and right legs of the third, and a trefoil over the head of each *azure*. These were the arms of Llywarch ab Cadfan; and Madog Goch wore them when he killed Llywarch; and Llewelyn ab Iorwerth, Prince of Wales, gave these arms, as well as the lands of Llywarch ab Cadfan, to Madog Goch.¹ The Owens of Trefeilir and Llangristiolus, in Cwmwd Malldraeth, are lineally descended from Madog Goch.

Mochnant Is Rhaiadr contains part of the parish of Llanarmon Mynydd Mawr, the townships of Llangedwyn and Serwgan in the parish of Llangedwyn, portions

¹ Cae Cyriog MSS.

of the parishes of Llanarmon Dyffryn Ceiriog, and Llangadwaladr; and the townships of Tre'r Llan, Trewern, Henfachau, Banhadla Uchaf, Banhadla Isaf, Trefeiliw, Trebys Fawr, Trebys Fach, Garth Eryr, and Brithdir, in the parish of Llanrhaiadr ym Mochnant,¹ and part of the parish of Llan y Myneich.



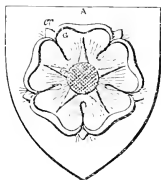
HENFACHAU.

In the time of Madog ab Gruffydd Maelor, Prince of Powys, Cadwgan y Saethydd of Mochnant was Lord of Henfachau. He bore, *argent*, a chevron *gules* inter three pheons pointed to the centre *sable*. He was the son of Rhiryd ab Cadwgan ab Rhiryd, second son of Bleddyn ab Cynfyn, Prince of Powys, by his fourth consort, who was a daughter of Gruffydd ab Carwed ab Alaw of Llwydiarth in Mon. Carwed bore, *sable*, an oak tree fructed *or*, the stem crossed by two arrows pointed upwards, saltirewise, *argent*. He married Angharad Fechan, daughter and coheirress of Gruffydd,² third son of Meilir Eyton, Lord of Eyton (*ermine*, a lion rampant *azure*), by whom he had a son named Goronwy, who succeeded his father as Lord of Henfachau. He married Eva, daughter and heiress of David ab Howel Fychan ab Howel ab Ieuaif, Lord of Arwystli (*gules*, a

¹ Mont. Coll., vol. iv, p. 201.

² Gruffydd married Angharad, daughter and heiress of Llewelyn ab Meurig ab Caradog ab Iestyn ab Gwrgant, Prince of Glamorgan, who bore, *gules*, three chevronells *argent*.

lion rampant *argent*, crowned *or*), by whom he had an only daughter and heiress, Eva, who married Cuhelyn ab Rhun ab Einion Efell, Lord of Cynllaith.



RHOSWNOG IN POWYS.

Besides Cadwgan y Saethydd, Rhiryd ab Cadwgan had another son named Ithel, who by his wife, daughter of Meredydd ab Iorwerth ab Llywarch ab Brân, Lord of Cwmmwd Menai (by Angharad his wife, daughter and heiress of Howel ab Meredydd ab Bleddyn ab Cynfyn), had issue a son, Howel ab Ithel, Lord of Rhoswnog,¹ or, according to others, Lord of Rhos and Rhufoniog,² who bore, *argent*, a rose *gules*, seeded *or*. He married Margaret, daughter of Thomas ab Cadwgan ab Cadwaladr and Gruffydd ab Einion, by whom he had two daughters, coheiresses :

1. Margaret, wife of Howel ab Cynwrig Fychan ab Cynwrig ab Llywarch ab Heilyn, descended from Marchweithian, Lord of Is Aled, who bore, *gules*, a lion rampant *argent*, armed and langued *azure*; and the ancestor of the Wynnes of Foelas, Prices of Rhiwlas in Penllyn, etc.

2. Annesta, wife of Cadwgan Goch ab Y Gwion ab Hwfa ab Ithel Felyn, Lord of Ial,³ who bore, *sable*, on

¹ Lewys Dwnn, vol. ii, p. 343.

² Harl. MS. 2299.

³ Ibid. Cae Cyriog MSS.

a chevron, inter three goats' heads erased *or*, three trefoils of the field.

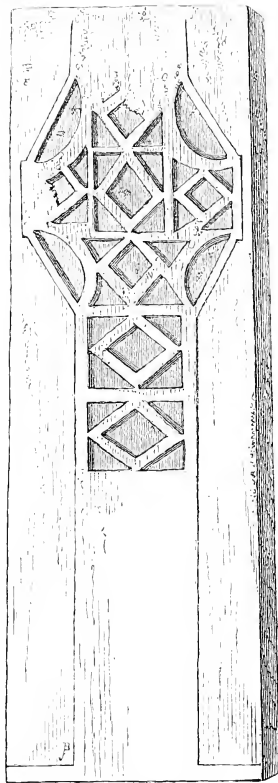
In a previous chapter, on the authority of the Harl. MS. 2299, I stated that Meredydd ab Bleddyn had but one son, named Howel, who was illegitimate;¹ but the same authority also states that Gruffydd Hiraethog, in the third volume of his books of pedigrees, says that Meredydd ab Bleddyn, by his first consort, Hunydd, had a third son named Howel, who, I think, must have been the father of Angharad, the wife of Meredydd ab Iorwerth of Cwmmwd Menai in Anglesey; for Lewys Dwnn² expressly states that she was an heiress, which she could not have been had she been the daughter of the illegitimate Howel, who had two sons, Meredydd and Ieuan; and I also think that it must have been Howel, the third legitimate son of Meredydd ab Bleddyn, who was slain by his own men in A.D. 1140.³

¹ *Arch. Camb.*, Oct. 1872, p. 295.

² Lewys Dwnn, vol. ii, p. 207.

³ I find that I am further corroborated in this view by an extract from Robert Vaughan's great *Book of Pedigrees*, in the possession of Mr. Wynne of Peniarth, obligingly sent me by H. R. Hughes of Kinmael Park, Esq. In this book it is stated that Meredydd ab Bleddyn had a legitimate son, named Howel, by his first consort, Hunydd, the daughter of Eunydd.

(*To be continued.*)



CROSS IN LLOWES CHURCHYARD.

NOTES ON A RADNORSHIRE CROSS.

IN Llowes churchyard, Radnorshire, is a singular monument. It consists of a stone of great weight and size, standing in an upright position, to the south of the church, close to the pathway, and measures in height, from the surface of the ground, about 7 feet $4\frac{1}{2}$ inches. Increasing in width gradually from the top downwards, it measures at the top only 27 inches across, while at the bottom it reaches a width of 36 inches. It is worthy of remark that the plan adopted in the case of coffin-lids was the reverse of this. There the coffin-lids themselves, as well as the crosses in relief on them, diminished in width from the top downwards. I believe this was a universal rule. Following likewise the same plan in its thickness as its width, this stone increases in thickness from 10 inches at the summit to $10\frac{1}{2}$ inches at the base. It goes by the name of "Moll Walbec", and on either side a cross is carved. On the side facing east is a cross of very irregular geometrical pattern, consisting of semilunar compartments, lozenges, and triangles. Almost every lozenge and triangle differs in size and shape from its corresponding one; and they are evidently simply arranged with the idea of getting in so many of each, to make out the pattern, without any attempt at true symmetrical arrangement. The semilunar compartments are cut in to a depth of 2 inches, a greater depth than the rest of the pattern. On the west side is a Latin cross with bifurcated arms, cut in to a depth of 3 inches. The crosses, in both cases following the increase in size of the stone, increase in width downwards. The stone, which is a limestone block, partly overgrown with lichens, has suffered most on its west face from exposure to the weather, and on the south side of the east face. In the edge of the stone, on the north side, is a curious small hole, 2 inches across, which runs in 3 inches, tapering inwards.

Having thus minutely described the stone, I will give part of its description by the Rev. Jonathan Williams in his *History of Radnorshire*. After giving its dimensions, which are very inaccurate, he goes on to say it is "carved or sculptured into the similitude of a human body. On its breast is delineated a large circle divided into four semilunar compartments separated by rich (*sic*) sculpture. In the centre of the circle is a lozenge. The lower part of the body is decorated with lozenges and triangles. Its arms have been broken off by accident, or violence, or by the corroding hand of time."

What gave Mr. Williams any grounds for this fanciful description, I am at a loss to understand. He certainly was wrong in supposing that the cross ever had the arms he speaks of. It does not bear the slightest trace of their loss. It may be described as a St. Cuthbert's cross from the outline, which bears a similarity to the pectoral cross found in 1827 in Durham Cathedral, and disinterred with a skeleton supposed to be that of St. Cuthbert, by the Rev. James Raine, together with some other most curious relics of the Anglo-Saxon age. Mr. Williams then giving the conjectures of others with regard to what this figure (as he calls it) is supposed to represent, says, "some, among whom was the late Theophilus Jones, Esq., supposed that this formidable figure represents Malaen, the British Minerva, the goddess of war." Then speaking of the traditional report, which he treats as extremely extravagant, "it asserts", he says, "that a female figure of gigantic strength, called Moll Walbec, threw this immense stone out of her shoe, across the river Wye, from Clifford Castle, which she had constructed distant about three miles. The British and original appellation of Moll Walbec was Malaen y Walfa, *i.e.*, 'the *fury* of the enclosure'."

Equally extravagant is the present legend of the stone as related to me by the old clerk who has been in the parish for the last fifty years. He asserts that a duel was fought between two members of families living in the neighbourhood, whom he named, and that accord-

ingly this cross was erected to their memory. Possibly the simple cross was to commemorate the vanquished, and the more elaborate one the victor. In order to dismiss this view of the matter it will be only necessary to observe that we have no tradition of a cross ever having been erected to commemorate a duel, though there are traditions of such a character respecting the great undressed pillar-stones so common in Ireland. There was an old Breconshire family of the name of Walbeof, but it is now long since extinct. It appears from Jones' *Breconshire* that many slabs were erected to their memory, and one monument is in the church of Llanhamlach near Brecon. Possibly the stone might have been named after the Walbeofs; but of course this is purely conjectural. It is said (and it is the more probable derivation of the word) that the name Moll Walbec was derived from Maude de St. Valerie, the wife of William de Breos, who was the victim of King John. Did not William de Breos fly to Ireland? and was not she starved to death with her children? I cannot remember without books to refer to. The De Breoses were lords of the district. The name Moll Walbec has been applied by country people to the female corbel-head (now in a cottage) taken from Huntington Castle. It is likewise a common habit to call any carved corbel at Hay, or in the neighbourhood, by that name. Taking these last facts together with the name applied to this cross, it would seem that the name of Moll Walbec was given by popular assent to any stone the natives could not understand.

I ought not to forget to mention that the clerk informed me that this interesting monument had a very narrow escape from destruction, for he remembers, when he was a boy, that some men were digging it up to place as the corner-stone of the new schools; but the late vicar happening to come by, stopped the work, and ordered the soil to be filled in again round it. They had got down to a depth of 4 feet, and had not even then reached the base of the stone.

With regard to Welsh crosses in general, they appear frequently in the shape of a small cross within a circle, set in the top of a long shaft, the latter having at times the interlaced ornaments in compartments. They often have inscriptions, in the Romano-British character, to the memory of the persons for whom they were erected; but are destitute of anything resembling the symbols of the Scotch crosses, and differ from them both in design and construction. The crosses of Ireland differ widely, too, from the Scotch. The Irish are cruciform in shape, with a halo or circle which binds the arms and stem together, of which we have only a few Scotch examples.

Having thus spoken of the general characteristics of these three families of crosses, if I compare the Llowes Cross individually with the drawings of any one of them, I do not find one cross at all resembling it in pattern. In form it is allied most closely to the Irish. "The form of the Llowes Cross," the Rev. James Graves, Treasurer to the Royal Historical and Archæological Association of Ireland, writes, "is distinctly Irish; but the ornamentation is not. The panels, with us, are filled up either with figures or interlaced work,—the lacertine ornament as it has been called."

Going carefully through the two splendid volumes of that exhaustive work, *The Sculptured Stones of Scotland*, by Dr. John Stuart, Secretary to the Spalding Club (published by that Club in the years 1856 and 1867), I found, at Plate 104, a cross resembling it partly in outline; but out of the nearly two hundred Plates I did not come across one resembling it at all in pattern. I have corroborative evidence, from two or three sources, of its ornamentation being unknown in Ireland. In England and Wales I know of no cross at all like it. The crosses in Cornwall are very dissimilar, and, as a rule, much simpler; and in only one case have I heard of a cross of like kind, which a friend of mine has a recollection of having seen in some book with Runic inscriptions on it. I am, therefore, inclined to the belief that it is almost, if not quite, unique.

Its date is a matter of great uncertainty. Mr. R. R. Brash thinks the lozenge-panelling betokens a rather late date; but at the same time says the lozenge-pattern is very unusual, and the head of the cross peculiar. As it is not of any known marked type, and there is no inscription to help one, it is difficult to decide. Mr. M. H. Bloxam, who is well acquainted with English and Welsh crosses, differs from him, and thinks that it dates from the early half of the eleventh century. I am much inclined to the same opinion, especially from the roughness and general want of finish of the stone, and the extreme rudeness and want of symmetry in the pattern. There is no quarry in the immediate neighbourhood that could have furnished the stone, and I think it extremely probable that it was formerly a maen hir, or ancient, unlettered, sepulchral monument, which was removed from its original position, and converted into a Christian cross. Looking at it now, it bears every appearance of this. It is well known that in the eleventh century several instances occur of this conversion being made. There is a tradition that it stood on Bryn Rhydd Common, half a mile to the west of its present position, possibly with others; and it is probable that this particular stone was selected as suitable for the purpose of a cross.

This Llowes Cross might have been copied from the original St. Cuthbert's, which seems to have followed him from Lindisfarne, and, together with his remains, appears to have shared his fortunes after his death. It is related that in the days of Simeon of Durham, whose history terminates with the year 1096, St. Cuthbert's Cross stood in the cemetery of Durham Cathedral, and may be the one referred to by Leland as standing at the head of a tomb in the churchyard, on the south side of the Minster. "It is a crosse of a 7 fote longe, that hath had an inscription of diverse rowes yn it; but the scripture cannot be red."

Whether this Radnorshire cross is in any way connected with this St. Cuthbert's is, of course, uncertain;

but certain it is that the former is what may be described as a St. Cuthbert's cross, as well as that the latter, which formerly seemed to have had a wandering life, was fixed in its place in the churchyard about or before the year 1096.

The parish of Llowes was in the cantred of Elvael; and it is worthy of mention, that in the taxation, in 1291, of Pope Nicholas IV, the parish of Llowes is twice mentioned. This Pope granted the tenth to King Edward I for six years, towards defraying the expedition to the Holy Land; and amongst the other parishes taxed thus, Lewas is mentioned as having furnished its tenth: Lewas, £8 : 0 : 0—0 : 16 : 0. There is thus evidence of its being a parish in the thirteenth century.

With respect to the small hole in the edge of the stone, as it does not go through the face of the stone, or even through the angle (examples of which occur both in Ireland and Scotland), I think it cannot lay claim to be a "holed stone". Probably in this case it signified nothing, unless possibly the hole was drilled for the purpose of raising and transporting it.

Having finally dismissed all the legends concerning its erection, let us see what were the general purposes intended by the erection of crosses. They were probably various. Crosses were erected as memorials of the founders of churches; and Dr. Petrie supposes that on occasions, in addition to this, they served as sepulchral monuments of these individuals. It may also be supposed that they were erected by the early missionaries in place of the older stones of the native inhabitants, with the view of altering and sanctifying the principles (whatever they were) which had led them to set up their rude stones. In the case of the erection of this Welsh cross, I am much inclined to adopt this last view. May not a monk of Celtic race have migrated from the north to Radnorshire, carried with him the idea of the cross which he had seen, and endeavoured to perpetuate its form in his new residence?

ERNEST HARTLAND.

BEAUMARIS CHURCH.

As an occasional Rambler, resident for a few days at Beaumaris, I have always at hand a note-book to set down anything I consider deserving of being recorded, and whilst looking over (a few days ago) the Church of Beaumaris, the monument in the vestry, with its two recumbent effigies, struck me as worthy of a more lengthy and particular description than it has hitherto received. The Church of Beaumaris is not unworthy of a note, though it may probably have been described at length in some publication or other.

It is a fair specimen of a town church. The tower, the upper part at least, is modern. The nave and aisles are of that style of ecclesiastical construction termed decorated, which prevailed from the latter part of the thirteenth to the latter part of the fourteenth century, during the reigns of the three first Edwards. The nave is divided from the aisles on each side by four pointed arches, with moulded architraves of two orders of bold and excellent design, springing from plain octagonal piers, with caps of a few simple mouldings. Some of the windows of the north and south aisles are of pleasing contour, and the tracery with which they are filled is of good decorated design. There appears to have been at the east end of each aisle a small chantry chapel, anciently divided by screen work from the rest of the church.

The existence of piscinæ or water drains within niches in the south wall of each aisle is a sure indication of an altar having formerly existed at the east end of each aisle. The roof of the nave is not the original roof, but one of the fifteenth century. The chancel arch is of very good and bold character, of the same period as the nave and aisle, the architrave mouldings, however, consisting of quarter rounds, run from the apex of the

arch down to the base, without any stop by way of capital. The chancel is at least two centuries later in date than the body of the church, having been reconstructed on the site of a more ancient chancel, demolished probably sometime during the sixteenth century, when the present chancel appears to have been built. I have no records to consult respecting the church, and therefore simply form my opinion from the architectural features of various portions of the fabric.

I regret I cannot speak in commendation of the present fittings of the church, but with the revival of a better taste these will doubtless, at no very distant period I hope, give place to fittings more in consonance with the architectural features of the church. I must, however, except the stall-like arrangement of the chancel with ancient sittings of greater antiquity than the present chancel. These stalls were evidently removed after the suppression of the monasteries from some religious house in the neighbourhood, perhaps from the conventual church at Penmon, perhaps from the church or chapel now demolished at the Friary at Llanfaes. The carved *subsellia*, or underseats of the stalls are so fixed at the back of them that they are easy to be examined, but the carvings which appear to be of the fifteenth century, present no features worthy of particular notice, no groups, the heads of a monk, of a bishop, of a female religious veiled, wimpled, and crowned. At the east end of the chancel is a monumental stone in commemoration of Sir Henry Sidney, father of one of the great worthies of England, Sir Philip Sidney.

The most interesting of the monumental remains is, however, that high tomb in the vestry, removed, I believe, from the Friary Church, at Llanfaes, long since demolished, and set up here; nor is this a singular instance, for there are many monuments in different churches throughout the kingdom which were originally placed in conventual churches, and on their suppression and demolition removed, and set up in some neighbouring parochial church.

The recumbent effigies on this tomb are those of a knight and his lady. There is no inscription to denote the personages here represented, but from the style of armour of the knight and costume of the lady, the date to which this monument may be ascribed may safely be asserted to be of the middle of the fifteenth century, or reign of Henry the Sixth. The knight is represented with his head resting on a tilting helmet with mantling and crest. On his head he wears that peculiar kind of helmet, a visored salade, the vizor being raised so as to disclose the face. About his neck and covering the chin is a gorget of plate, and over this is worn the collar of SS. The armpits are protected by gussets of mail; the shoulders and upper portions of the arms by pieces of plate, the prototypes of the pass guards, epaulieres and rerebraces. The elbows are defended by coudes, and the lower portions of the arms, from the elbows to the wrists, by vambraces. The backs of the hands are protected by gauntlets, composed of one or two plates only. The body armour consists of a breastplate with a placard or additional plate in front, to this is attached a skirt of taces overlapping upwards, and beneath this appears an apron of chain mail vandyked, and over this are worn angular tuillettes of plates fastened to the skirt of taces. Cuisses of plate defend the thighs, genouilleres the knees, jambs the legs, and sollerets of flexible overlapping laminæ of plate, with gussets of chain mail at the insteps, protect the feet which rest against a lion. Spurs are fastened to the heels. The sword, which is gone, worn on the left side, was fastened by a narrow belt crossing diagonally from the right hip to the left thigh. The anelace or dagger attached to the right side is also gone.

The recumbent effigy of the lady is on the right of that of the knight. She is represented wearing on her head a high cap something like a sugar loaf, to this is attached a veil.

Round her neck appears a leaf-like ornament. The gown is close fitting to the waist, and openings at the

sides disclose the inner vest ; the sleeves are close fitting and cuffed at the wrists. The skirts of the gown fall in ample folds to the feet, which rest against two whelps. At the back is worn a mantle or cloak fastened across the breast by a cordon, attached to a fermail or ornamental appendage on either side of the mantle. The two tasselled extremities of the cordon hang down on the body. The head reposes on a cushion. The hands both of this and the other effigy are joined on the breast in attitude of prayer.

The sides of this tomb are divided into eleven compartments, containing alternately a shield and statuette. Each statuette is placed within a canopied housing or tabernacle. These statuettes are very interesting, and require to be described severally. Those on the north side consist of—

1. The statuette of a female clad in a gown and mantle, with a veil and crown on the head, and with a sword held in the left hand. This may have been intended for St. Catherine.

2. The statuette of a bishop vested in the alb and chesible, with a low mitre on the head; the right hand upheld in act of benediction, the left hand represented holding a pastoral staff.

3. The statuette of an abbess habited in a full gown, with wide hanging sleeves, the neck and chin wimpled, the head covered with a veil and crowned. In the right hand is held a pastoral staff, in the left hand is held a book.

4. The statuette of a bishop, vested as before.

5. The statuette of a female religious, with the head crowned, habited in a full gown with a plaited gorget or wimple about the neck and chin, holding a pastoral staff in the left hand and a book in the right.

6. The statuette of a bishop, vested as before.

The east or lower end of the tomb is divided into five compartments, alternately occupied by a statuette and a shield. The statuettes are—

1. Statuette of a bishop, vested as before.

2. Statuette of an abbot, bare headed and tonsured, vested in an amice, alb, and chesible. In the left hand is held a pastoral staff, and a pair of fetter locks, connected by a chain, appears to be suspended from the right hand.

3. Statuette of a female not in a religious habit, but clad in a low close fitting gown and mantle, and crowned, with a staff in the left hand, the points of which is inserted in the jaws of a dragon—perhaps intended to represent St. Margaret.

The south side of the tomb has the same number of statuettes as the north. They are as follows :—

1. Statuette of a knight in armour, somewhat mutilated, so as to render the details difficult to make out.

2. Statuette of a female, crowned, perhaps intended to represent St. Catherine.

3. Statuette of a prior or abbot, represented bare-headed, and vested in amice, alb, and chesible, holding in the right hand a book, in the left a pastoral staff.

4. Statuette of a bishop, vested as before.

5. The same.

6. The same.

The west end contains like the east, three statuettes as follows :—

1. Statuette of a female crowned, and bearing a sword, perhaps St. Catherine.

2. Statuette representing St. Christopher, bearing on his shoulder the Infant Christ, represented according to the story in the *Legenda Aurea* of Voragine. I have once before met with a sculptured representation of this allegory of the schoolmen in a church, I think Minster Lovel, in Oxfordshire, and a portion of an inlaid brass in Morley Church, Derbyshire, contains also a representation of St. Christopher, there considered as a real personage. Paintings of St. Christopher were frequent on the walls of our churches, and many such are still to be found in a greater or less state of preservation.

3. Statuette of a Friar in the garb or weed of a Dominican, his cowl or gown and hood with the scapular in

front. I have only met with one other figure in the garb of a Dominican, and this is carved on one of the subsellia of the stalls in St. Mary's Church, Beverley. This statuette is then of extremely rare occurrence.

On the north wall of the chapel is a sepulchral brass of the latter part of the fifteenth century or reign of Henry the Seventh. This is remarkable for having the conventional representation of the Holy Trinity, a somewhat rare example, there being perhaps not a dozen brasses in the kingdom with this emblem. The Almighty Father is represented as the ancient of days, with a mantle or cope, and tiara on the head. The Son as the image of the crucified. The Holy Spirit in the shape of a dove, above the Son. On one side of this, but detached, is the figure of the blessed Virgin, crowned and holding the Infant Christ in her arms. On the other side is the figure of St. John, with the chalice containing the serpent in his left hand. Beneath are the effigies of a civilian and his wife. He is represented as bare-headed, his hair cut club-wise, habited in a merchant's gown, with two male children behind him, with a scroll issuing from his mouth, bearing the words "Osanna in Excelsis." His wife appears in the pedimental head-dress, a gown with full puckered sleeves, and a female child behind her. Issuing from her mouth is a scroll containing the words "Kyrie eleyson." The inscription beneath is in commemoration of Richard Bulkeley, a merchant, and Elizabeth his wife, but there is no date on the monument.

PRIESTHOLM OR PUFFIN ISLAND.

The Isle of Priestholm, Ynys Seiriol, now often called Puffin Island, about four miles north-east of Beaumaris, is doubtless visited during the season by a number of tourists. Uninhabited by man, it is yet of considerable interest from having been the abode of Seiriol, a religious recluse of the sixth century. A

small monastic establishment was early founded here, of which the tower of the church and some foundations of the conventual buildings on the north side are the only existing remains. This tower, small in size, and in point of architectural construction exceedingly rude, is nevertheless, from its extreme antiquity, of no slight interest. It is I think the earliest Christian structure now existing in the principality of Wales, and the approximate date I should, for reasons I will adduce, assign to it, is the latter part of the seventh century, or about A.D. 680. The external dimensions of this tower are on either side thirteen feet eight inches, the internal dimensions on either side eight feet two inches, the thickness of the wall being two feet eight inches. It is of two stages in height, each consisting of about twenty feet, divided externally by a square edged string course. In the lower stages are three semi-circular headed arches rudely constructed of laminæ or thin uncut pieces of rag stone, that on the west, now blocked up, leading into the nave, now demolished, being five feet eight inches in diameter, that on the south side to which a modern shed is now attached, led into a southern transept; by that on the east, which formed the communication with the chancel or choir, access to the interior may still be obtained, though it has been partially closed on either side. Each of these two last arches are of similar construction to that first described. The walls in the interior have been covered with plaster. There is no internal division between the two stages, nor is there any appearance of a staircase. The upper stage is lighted by a window on each side, that on the east has a single stone in the head rudely worked to a semi-circle, the jambs are pieces of rag stone, three in number on each side. The north window is also of a single light, with a single stone for the head rudely worked into a semi-circle, with each of the jambs formed of three pieces of rag stone. The windows on the south and west are double light windows, the heads are formed of a single stone each, rudely fashioned

in two semi-circular openings; but the intermediate shafts or baluster divisions between the lights are gone. The jambs of the south window consist of four pieces of uncut stone on either side, those of the south of three pieces on one side and four on the other. The jambs are all straight-sided. The roof is of stone, pyramidically formed, and is perhaps not only the very earliest prototype we have of the spire; but the earliest existing roof, I think, in the kingdom of any building above ground. This extremely ancient and interesting structure is constructed of unhewn masses of stone, set in mortar of great strength. The only approach to mouldings, and they can hardly be called such, are the square-edged string course, and the heads of the windows. This building may well be compared in its constructive features with the chancel of Jarrow Church, in Northumberland, and the remains of Innisfallen Abbey, near Killarney, both, I think, of the seventh century; and I trust this ancient tower at Priestholm may long be preserved as one of our national antiquities. I believe that by excavations judiciously carried on, the site of the church and plan of the conventual buildings might be fairly developed.

MATTHEW HOLBECHÉ BLOXAM.

Townsend Cottage, Beaumaris:
Aug. 27, 1867.

THE
DISCOVERY OF SOME REMAINS OF THE ANCIENT
CHAPEL IN THE FOREST OF DEERFOLD.

THE paper on "The Ancient Forest of Deerfold," in the *Archæologia Cambrensis* (4th Series, vols. i and ii), created considerable interest, from the account it contained of the Lollards in Herefordshire, and the proceedings taken against them by the Bishop and Canons of Hereford.

On the death of John of Gaunt, in 1389, the leading Lollards dispersed in various directions to escape the persecution to which they were immediately subjected. William Swynderby, with several companions, took refuge in the extreme seclusion of the Forest of Deerfold, under the direction, there is good reason to suppose, of Sir John Oldecastle (Lord Cobham). Swynderby was the most eloquent of the immediate followers of Wycliffe,¹ and it was not likely that his eloquence could remain long undiscovered anywhere. He came into the diocese of Hereford early in the year 1390, and, taking no notice of an inhibition at once served upon him at Monmouth, he preached in the churches of Whitney, Almeley, Croft, Leominster, and Kington, and took up his residence in the Forest of Deerfold.

In 1391 a process was issued by Bishop Trefnant of Hereford against William Swynderby, which is given at full length in the Hereford Episcopal Register for that

¹ In a mandate issued against the Lollards by the Bishop of Worcester two years before (1387), Swynderby is especially named, with Hereford, Asshton, Purney, and Parker, and they are thus described: "*Insaniâ mentis perducti, ac suæ salutis immemores, sub magnâ sanetitatis velamine venenum sub labiis in ore mellifluo habentes, zizanium pro frumento seminantes.*" (Reg. Wakefield, Wigorn., fol. 128; Wilkins, iii, p. 202.) In 1391 Swynderby had the high tribute paid to his eloquence of a special inhibition from Archbishop Courtney, "lest any one should presume to listen to the preaching of William Skynderbye." (Reg. Courtney, fol. 338A; Wilkins, iii, p. 215.)

year. By the sixteenth and seventeenth articles of this process, Swynderby is accused of having "presumed to celebrate", in certain chapels "not hallowed", situated in "Dervoldswood" and in "the Park of Newton, nigh to the town of Leintwarden". It thus became a matter of much interest to discover the site of these chapels, or small chantries, as they probably were.

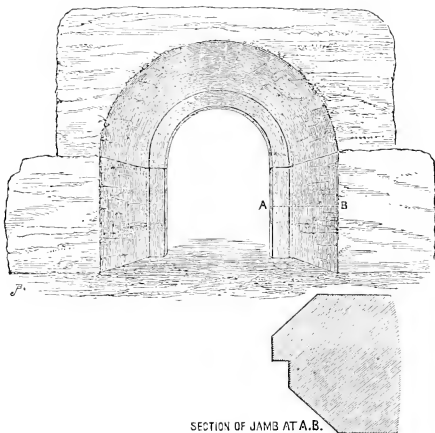
It was found that at the hamlet of Newton there is a field of old pasture called "The Chapel Meadow", and here there can still be traced clearly, beneath the grass, the foundations of some small building.

In the Forest of Deerfold the name and traditions belonging to the "Chapel Farm" led before to the discovery that the farmhouse itself was an old oak building of so rich and interesting a character that it was minutely described and figured. It is undoubtedly a building of the end of the fourteenth or the beginning of the fifteenth century, and was probably built by the Lollards as a place of worship, although not in itself of an ecclesiastical character. No direct evidence could then be discovered of the existence of any previous chapel there. A careful examination of all the walls supporting the woodwork of the house and the surrounding buildings only led to the discovery of a single stone of interest. This stone was built in the north-west corner of the house, and was of a sandstone foreign to the locality; but yet offered no other special character on its exposed surface.

It has been necessary to recall these facts to remembrance, that the interest attaching to a discovery made there last March (1873) may be clearly seen.

The Chapel Farmhouse has been undergoing considerable repairs, or has been suffering terrible desecration, as the alterations may be looked upon from an economical or an archæological point of view. At the north-west corner of the house, about two feet below the surface, the workmen dug out some yards of worked sandstones similar in character to the one already mentioned, and quite foreign to the district. Many of these

stones had already been used as foundation or plinth stones before any archaeological eye fell upon them; but amongst those left were those which evidently formed the upper part of a small Norman window. There were four other stones of similar mouldings, but not quite matching these. Others were plainly lined, or had a simple moulding at the corners; the majority were plain.



Elevation of three upper Stones of small Norman Window. One-eighth full size.

The discovery of these worked stones, together with the history, the names, and the traditions of the place, proves, therefore, satisfactorily that the site of the Chapel Farmhouse was also the site of the ancient chapel or chantry mentioned in the Hereford Episcopal Register of 1391 as one of those in which Swynderby was accused of officiating unlawfully.

HENRY G. BULL.

WAPLEY CAMP AND ITS CONNEXION WITH THE RESISTANCE OF CARACTACUS TO THE ROMANS.

(Read at Knighton.)

WAPLEY CAMP, apart from history and tradition, wears every aspect of being a British camp, and a British camp of the date of their eventful struggle with the Romans. It is not one of those circular, small, single-ditched "rings" which represent defensive works between the Welsh and the Anglo-Saxons. Its shape, situation, ramparts, outerworks, all bespeak an earlier, a Roman invasion date. Here is the rocky or stony height a-top of which a more or less flat surface of considerable proportions has been enclosed by a formidable agger or rampart of stone and earth, and outside of which, on all sides but the north, the mounds and ditches are, or have been, fivefold. The shape of this enclosure has been miscalled elliptical; but the map and plan which accompany this paper, and which we owe to the kindness and zeal of Mr. Fulwar Craven Fowle, C.E., will satisfy any one that it might be more accurately described as nearly triangular. A Roman camp such as the local talk pronounced Wapley to be, until the spirit of archæological inquiry led us to be more precise, would certainly have been square or oblong; more marked by its distinct gates; and most of all, in a hostile country like this, it would have been situate rather on level ground, or at least in the lower lands, for fear of entanglement in mountains imperfectly known to a foreign foe. It would also have been fortified with earthworks only, from default of stone.

In similar camps on the Welsh border, like Wapley, abiding memorials of a severe and supreme struggle (notably at Croft Ambrey, seven miles or thereabouts distant to the east), we find the three sides which are most accessible and assailable, fortified with manifold

lines, the innermost much the highest and strongest ; whilst on the fourth side (for Wapley has a very slight facing to the west, at the vertex of its triangle), which side is, in both these cases, the north, a single entrenchment only surmounts the sharp, sheer steep which frowns over the vale below, and enables the camp, on this hand, to laugh its foes to scorn in its grand, self-sufficient, natural strength.

At Wapley the sole ancient entrance, so far as it can be traced, would seem to have been to the south. At Croft Ambrey it is to the north-west. Another little difference between the two is this, that whereas at the Ambrey soil and stone from the interior have plainly been removed from the now uneven and irregular surface, to add greater strength to a naturally strong rampart, at Wapley we find an almost flat tableland within the enclosure, as well as a perennial reservoir of water towards the south extremity, which might encourage the notion that this fortified camp was designed rather for permanent residence than for a place of resort and resistance in case of sudden attacks or hard-pressed retreats. This feature, so far as is known, has no parallel in any of the Herefordshire camps. I concur, however, with Professor Babington, who visited this Camp with the Cambrian archæologists in 1863, on the occasion of the Kington Meeting, in thinking that it was simply a camp of casual resort ; though, no doubt, there is room enough for British, or, for that matter, Roman huts in respectable numbers within the barriers.

From Mr. Fowle's map and its measurements it will be seen that the camp is about 572 yards in length, and about 330 yards in breadth at its broadest. But the truth is, the geographical position of these border camps bespeaks them the inner line of fortresses for the protection of the Silures and Ordovices against other native tribes, in case of local disturbance of friendly relations, and still more against the foreign invader, who, as we know from the historian Tacitus, forced them successively, on his march towards the final place of conflict,

with so much difficulty and so much loss. Mr. Harts-horne, in his *Salopia Antiqua*,—a work which evinces a careful examination of the whole subject in connexion with its topography, as well as much orderly thought in systematising the results of personal investigation,—has set down Wapley and Croft Ambrey¹ as the southernmost of Caractacus' interior line of camps,—a line which begins with Hen Ddinas, near Oswestry, on the north.

Without aspiring to be a seventh Richmond in the field, or to add another conjecture to those hazarded by more or less enterprising antiquaries, at this distance of time, as to the site and *locale* of the "last battle of Caractacus" (the localisation of which at this remote point of time, and in our dearth of historical data, I take to be well nigh hopeless), I fear I must trouble you to go back with me to that hero's gallant and final struggle, because it affords a way, in fancy at least, of once again covering Wapley with living forms less peaceably inclined than the last considerable gathering on its top, when it was invaded by the Woolhope Club, under my leadership, on the 15th of May last,—forms, however, from one half of whom (the weaker half) we inherit our British love of freedom, whilst from the other and stronger we get our civilisation. To avoid the possibility of misapprehension, I must repeat that I regard Wapley ("the place of weapons," as Mr. Flavel Edmunds considers it to mean) as one of the last entrenched camps defended by Caractacus, and stormed by Ostorius on the road to the supreme decision of the struggle, wherever that may have been.²

¹ See *Salopia Antiqua*, p. 72: "They are the key to Radnorshire and Montgomeryshire, and before Ostorius could advance into those counties, which I suspect were occupied by the Ordovices, it was necessary they should be forced."

² The Welshman, Humphrey Lloyd, of Camden's date, considers Caer Caradoc, near Clun, to have been the scene of this last battle. Aubrey, Gibson, and others, argue for Coxwall Knoll, which General Roy in 1772 puts out of the question by showing that it only corresponds with Tacitus' account in some points, while Caer Caradoc

It was in the year 50 A.D. that Ostorius Scapula, the general sent by Claudius in succession to Aulus Plautius, having suppressed the rising of the Cangi and Brigantes north of Mersey, turned his attention towards the Silures, a people of South Wales, as to whose precise situation it is vain to attempt definiteness, though Professor Pearson thinks that in early times they must have stretched from South Wales into Gloucestershire,¹ the territory assigned by Ptolemy to the Dobuni. Whatever their boundaries, their consequence and influence must have been considerable, as may be inferred both from their provoking Ostorius to measures of repression, and also from the nature of one of these measures used, as Tacitus tells us,² to effect such repression. He established a Roman colony at Camulodunum (near Maldon), in the country of the Trinobantes (*i. e.*, Hertford and Essex), and this to overawe the Silures,—a colony in the east of Britain to hold in check a nation of its far west. The clue to this seeming paradox is, that Caractacus was the son of Cunobelin, king of the Trinobantes,—a chief who seems to have held an ex-

does so in none. Hartshorne inclines to the fortification on the Breiddin Hills, on the north-west base of which rolls the river Severn; or to Cefn Carnedd, near Llandinam, in Montgomeryshire, also washed by the Severn. But if so, why did not Tacitus name the "Sabrina", with which he was familiar? Coxwall is derived, according to Hartshorne, from the Celtic "ysgod" (*sylva*) and "gwal" (*vallum*). There is a Coxwall Wood in Wilts. As to Caer Caradocs, there are three at least in the field: one near Church Stretton, and one near Sellak in Herefordshire. See Hartshorne's *Salopia Antiqua*, p. 51, etc.

¹ "My opinion is that there were fewer dynasties and peoples in historical times than would appear from a list of clan-names, and that the Brigantes on the north, the Iceni and Trinobantes on the east, the Gaelic Ordovices and the Welsh Silures on the west, and the Dumnonii, Belgæ, and Cantii on the south, comprise all the names of any real consequence." (Pearson, *Roman Britain*, p. 7.) "I am inclined to think," he adds in p. 9, "that in early times the Silures must have occupied part of the territory assigned by Ptolemy to the Dobuni, and were probably driven back upon Wales by the Romans."

² Tacitus, *Ann.* xii, c. 31.

tended sway over the south and centre of Britain, and to have been regarded as paramount in arms by the Celtic races on the Severn and beyond it: so that this colony which Ostorius planted was designed to punish, at the *centre* of Cunobelin's or Caractacus' sway, the protracted resistance of the outskirts and extremities. The distance betwixt Maldon and this side of the Severn becomes less of a difficulty if we bear in mind the connexion of east and west by kinship and common sovereignty.

At the time, however, with which we are concerned Ostorius had been constrained to direct his operations more pronouncedly against the Silures, who were both themselves high-spirited beyond their neighbours, and furthermore emboldened by the valour and tried courage of their leader. Caractacus, it appears, had led out his tribesmen far beyond their native mountains into the more open country, which is now Herefordshire and the valley of the Wye. He had laid waste the fields of the Roman settlers on the Severn and the Lower Avon,¹ that Avon which flows through Somersetshire and Wilts. Ostorius collected his contingents from his various encampments and fortresses on the Cotswold, crossed the Severn, and pressed the forces of Caractacus first to their outer line of defences on the Malvern Range, and then, when driven from these with great loss of men and spirits, upon the camps of Whitburne and Thornbury (in the Bromyard and Leominster district), upon Croft Ambrey and upon Wapley. There were, doubtless, other points of resistance; probably other lines of pursuit and retreat beside, and connected with, these. Tradition associates Dinedor Camp, near Hereford, with the same period, and connects its local name of Oyster Hill with that of the famous Roman general. But from each of the fortresses named there is more or less ground for supposing that the Britons were driven, and this in the order given above. The gate out of which, in confused disarray, the stormed Silures poured forth

¹ See Tacitus, *Ann.* xii, c. 31.

from the Croft Ambrey when they could hold it no longer, is just where we should expect it if the next point to be made was Wapley.

I am not concerned with the route and fortunes of Caractacus after Wapley was gained and lost. Driven thence he may have led his diminished but not utterly disheartened forces, who had Claudius' threat of extermination to spur them on to extremities of valour, either towards Knighton, near to which are supposed entrenchments of Caractacus at Burrough Hill, Billing's Ring, and Bury Ditches, and where the Roman camp at Norton enabled the invaders to command the defiles to the east and west; or along the valley of the Lugg, which washes the northern base of Wapley, into the Leintwardine open country, where, at Coxwall Knoll, some traditions place the scene of Caractacus' last battle. It may be that, repulsed from Wapley, he divided his forces into two bands,¹ and that one, proceeding Knightonwards, in due time reached the last rallying point by the course of the Teme, whilst the other found it less circuitously by the streams of the Lugg. But wherever the last battle was fought, there is a certainty that, in Tacitus' vivid description, it partakes as to situation, assault, and defence, of a character which would be intelligible if we put either Wapley or Croft Ambrey in the place of it; although, when the crowning disaster came, the Britons, according to Tacitus (c. 34-35), had mountain fastnesses to flee into; whereas in both these places they would have had first to make their escape down a very sharp declivity, and to cross streams, ere they could regain the fastnesses of their native mountains.²

¹ Pearson considers that the most powerful of British federal kings, Canobelin or Caractacus, can hardly have exercised genuine control over the services of half a million; and that, allowing one in five to be fighting men, it would take weeks to muster them; and the duties of a commissariat would be enormous.

² An examination, since this paper was written, of the fortified post of Caer Drowyn, on the left bank of the Dee, near Corwen, inclines us to speak of it as fulfilling, better than any site we have seen, the conditions of Tacitus' description.

This note of difference narrows considerably the list of competing claims for the site of the last battle. For my own purpose let me endeavour, with the text of Tacitus in my mind's eye, to note some common points between the stronghold of Wapley, its occupation and its storming, and that which the Roman historian has portrayed in connexion with the details of another and slightly later scene of conflict and resistance.

First, then, of the situation. Caractacus chose a site of such a nature that approach, retreat, everything, was against the invading Roman, and in favour of the Briton on the defensive. Such is Tacitus' express statement. On one side was a steep mountain ridge; on the others, where there was smoother and easier access ("si qua elementer accedi poterant", c. 33), a stone rampart was opposed to the assaulting army. So far there is pretty exact correspondence, as there is also about the river which washes the base of the hill, though as for the "shifting ford", or "uncertain fording", which Tacitus commemorates in the words "vado incerto", this is alike inexplicable in almost every site which antiquaries have pitched upon for the scene of the last battle.

I think, however, that the clause which comes next in Tacitus is one that affords more help and light upon our present inquiry. He notes that "catervæ armatorum pro munimentis constiterant", which I take to mean that, on the part of the assaulted, crowds of armed men were posted *in front* of the inmost and stiffest entrenchments,—in the ditches and spaces between the second and third, and even, as at Wapley, the fourth line or agger. At the first brush this must have been fierce work for the assailants. We seem to see the innermost line surmounted by so-called barbarians busily plying the arrow, the javelin, and other more casual missiles, over the heads of the occupants of the lower and outer trenches, who in their turn were not only playing the same game, but ready with sheer force to meet the brunt of the invading squadron, should they, unrepulsed by missiles, succeed in getting to close

quarters. In the case of two equally matched barbarian armies it would strike us that the one possessed of so elaborate a vantage would have been the next thing to impregnable. But Roman generals and legions were wont to take a rapid account of what could and what could not be taken by assault,—“quæ impenetrabilia, quæque pervia essent”,—and relying on their discipline, mode of warfare, and practice in scaling and siegework, to be slow in concluding that any position was wholly in the first category; and so, as Tacitus shows us, on coming near the agger, and whilst the fight was with missiles, they would put up with a large proportion and a severe loss of killed and wounded,¹ filling up the thinned ranks with dogged endurance, and with unremitted vigour of assault. At last the arrowy shower would get so thick and dense, that they had to form the *testudo*, or “tortoise,” or “shed”,—a great Roman resource in scaling fortified places, which got its name from the bonded combination of shields wherewith soldiers tiled their heads so as to form a scale-like covering. In Rich’s *Companion to the Dictionary of Antiquities*, the *testudo* is described as “a compact covering like the shell of a tortoise, or the pent of a shed, which was made by raising each shield over its owner’s head and shoulders, and fitting each shield closely under the shield next to it. Over this pent every missile would slide off without detriment to those below it; and this pent was produced by the outer ranks stooping whilst those in front of them stood more and more erect.” It becomes intelligible what an appliance this must have been, when the struggle came to close quarters, for enabling the assaulting party to tear away barriers of rudely piled earth and stones, to breach line after line of defence in succession, and to crush those who manned each of them in hand to hand encounter: nay, when they came at last to the innermost and most impregnable rampart of all, the odds must have been

¹ Seventy thousand Roman colonists are said to have perished in Boadicea’s revolt.

strongly in favour of the Roman thus shielded as well as equipped in defensive body armour, as against the Britons who had seen each line in succession broken, who had no body-armour to protect them, and whose resistance depended a good deal on fitful discharges of arrows and other missiles, as to which we do not find that they possessed any special skill. If we may trust the Roman historian, the result was commonly the same; and could it be reenacted before us, it is probable that so much as we *have* described of the incidents of Caractacus' last battle, wherever fought, would serve for a true and correct account of how it fared eighteen hundred and twenty-three years ago with Wapley Camp and its gallant defenders, when, however much the poet Cowper may seek to redress the balance of odds, in the final words of Boadicea's prophecy, the empire of Rome was brought one step nearer to its culminating point, and the shame and ruin of the native tribes more irrevocably accomplished.

It is hard to see what help remained for those who manned the innermost line of fortification when those who were, as Tacitus writes, "*pro munimentis*", or an advanced guard, had been slaughtered, as they must have been (for there was no retreat up a stiff and sheer wall), and served, in their slain and trampled heaps, as steps to reduce the labour of scaling for the victorious assailants. The utmost that remained was to contest the rampart while they might; and then, while a devoted few delayed the invincible legionaries for a brief space, to pour forth at outlets and byways best known to themselves, and flee into the plains below, where they would hurriedly gather their scattered remnants for future resistance, according as pluck and occasion might suggest.

It may be said that this picture is a draught on fancy. Be it so. What else have we to refer to or to build upon, where the actual facts are so dim, distant, and unrecorded? One object of this brief paper is to provoke inquiry and discussion; to invite a consideration

of the British camps, in which Herefordshire and Radnorshire are so rich, on a system and as a whole; and to stimulate the study and preservation of old memorials which deserve to be had in honour not only as monuments of national patriotism, but also as valuable memorials of our primæval history.

The scenery over which the eye may range from the vantage ground of Wapley's bold and grand outlook is not strictly within the proposed scope of this paper; and even if it were so, I should be afraid that, as a native Silurian, I might, if I ventured on description, be tempted to picture it too fondly, and with undue prolixity. I would, however, just remark that, look which way you will, whether upon the wooded knolls and smiling pastures of Herefordshire, or on the wilder and more mountainous districts of Radnorshire and Montgomeryshire, traces in considerable numbers exist both of the Roman invader and the bold Briton who resisted him.

Of some of the Roman camps, such as Sutton Walls and Risbury (though these, Mr. Hartshorne thinks, were later works), the Woolhope Club has discussed the history and topography in its useful and valuable *Transactions*. On the Radnorshire side, however, there is a large field for the antiquarian in vestiges of the gallant defence of which Wapley forms a section or chapter. Tomen Castle near New Radnor, Castell Cefnlllys, Caer Giunon, another Tomen near Builth, Castle Ring (south of Discoed), and Burva Bank or Camp,—some of these within the range of the eye from Wapley,—are a few of the British works that crown divers eminences, and recall the struggle of the middle of the first century.

Let us hope that this visit of the Cambrian archaeologists to the district will bear fruit in greater assurance and certainty touching the debatable question of Carac-tacus' latest efforts to avert the invincible supremacy of "Rome for empire far renowned." As Plautus has it, "Pluris est oculatus testis unus quam auriti decem", which in our English dramatist's words is roundly ren-

dered, "Give me the ocular proof." Using our eyes, and comparing the harvest of them with Tacitus' data, we shall gain a better acquaintance with the British and Roman camps than arises from contemplating an isolated specimen.

The excrescences on the surface of the ground within and without the entrenchments at Wapley were examined by the Woolhopians on the 15th of May in this year, and were generally allowed to be made ground for the object of affording easy burrows for the rabbits when the camp first became a warren. There is no reason to think that there were sepulchral tumuli.

Mr. F. C. Fowle's plan, which will accompany this paper,¹ is the first, so far as I know, which has been made of it, and I desire to record the zeal and interest with which he threw himself into the task.

JAMES DAVIES.

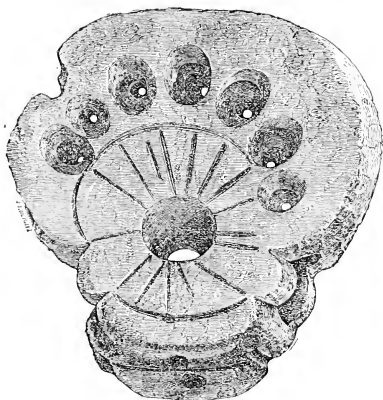
Moor Court, Kington, Herefordshire.

UNEXPLAINED STONE ARTICLES.

DURING the Meeting of the Society at Hereford, in the year 1867, the late Dr. Wilson, formerly President of Trinity College, Oxford, drew the attention of some of the members to a singular stone object, the use or intention of which puzzled even those who might have been expected to throw some light on its history. Dr. Wilson subsequently communicated a short notice of it to the *Archæologia Cambrensis*, which appears in the volume of 1868, p. 446. The cut there given is here reproduced, not only for the benefit of those who have not the volume to refer to, but because it bears a strange similarity, in some respects, to the stone relic which forms the subject of this short notice.

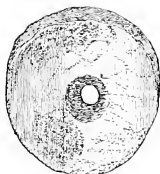
¹ The Association is indebted to Mr. R. W. Banks for his liberal present of the illustration.—*Ed. Arch. Camb.*

Dr. Wilson, among other suggestions offered from different quarters, and which are, in his judgment, unsatisfactory, alludes more particularly to one which supposes that the stone may have been some kind of hammer used for purposes other than the ordinary one of such an implement. This idea he rejects, not only from the softness of the stone, which would not bear percussion without material damage, but because of the additional weakness caused by the perforations. Nor



does the implement show any marks of such usage, for the small fracture, or rather chip, shown in the cut has been caused by some accident, and is not, moreover, in that part which would have been used if it had been a hammer. He adds, moreover: "It has occurred to me (a conjecture which I offer with much diffidence) that it may have been rather an article of ornament

than of use, and employed as a gorget suspended from the neck by a cord or thong passed through the larger hole, while objects of triumph or supposed magnificence were hung in proud display from the smaller ones. And this idea, perhaps, derives some little confirmation from the two pieces of antiquity found in the same place, and the first one of which is also engraved; for these appear not to be spindle-whorls:



indeed, they are neither large enough nor heavy enough; and the circumstance of their being worn smooth equally on both sides seems to imply that they have formed part of a barbaric necklace."

This conjecture, at first sight, seems by no means an improbable one, although as a central pendent ornament its size must have made it clumsy and inconvenient. The suggestion, however, although perhaps the best offered, must be rejected, as there can be little doubt that the pierced stone to be mentioned below is of the same kind, and probably intended for the same use; but its form is such that it could not easily have served as a pendent ornament, especially as the central hole, if such had been the case, would not have been placed where it is.

This stone object, which it is believed has not yet been noticed or described, was found in clearing out the rubbish which had, in the course of years, accumulated in one of the drains of Stokesay Castle, namely that which empties itself into the moat at the south-east corner of the Castle. Fortunately Mrs. Acton

Stackhouse had undertaken the superintendence of this and other proceedings connected with this Castle, at the request of Lord Craven, at that time the owner of it; otherwise this very singular stone might have been either overlooked, or perhaps destroyed. It was immediately rescued by her, and is now placed in a glass case in one of the upper rooms of the Castle. The material is soft sandstone of light yellowish tint; and the stone measures in length nearly three inches, in breadth about two. It is an inch thick at the larger end. On the edges appear seven small holes, while the larger and central one has a small groove worked in the interior, about half way down, and which seems to have been formed by some bent instrument.

It is somewhat remarkable that two such stones should be found within the same district; for the one described by Dr. Wilson was found near Cleobury Mortimer, in the same county of Salop, and about ten or twelve miles from Stokesay. This stone, the property of E. Whitcomb, Esq., of Cleobury Mortimer, was found in 1816, about a mile from the town. The discovery took place in ploughing a small entrenchment upon Holly Waste, or Holly Fast, near Girch; and the only record of the place and manner of finding is a memorandum of the father of the present owner, as the farmer who picked it up, and his two servants who were ploughing, are dead. According to this memorandum two perforated discs of sandstone were discovered not far from it, which Dr. Wilson conjectures may have been members of the necklace, of which the central pendant he supposed to have been the larger stone. The importance, however, of these discs having been found near the stone is diminished by the fact that the discovery of the Stokesay stone seems to dispose of the conjecture of Dr. Wilson; for although the two stones differ in many details, they essentially are of the same kind, as will probably be admitted on comparing them.

Both stones have seven small holes. Dr. Wilson conjectures that in the one he describes an eighth may

have existed where a chip occurs in the edge (which is the small fracture already alluded to); but independently of other reasons for setting aside this conjecture, the presence of an eighth hole must have interfered with the uniformity and regularity of the pattern.

In the Cleobury Mortimer stone the number of small holes may have been limited to seven, as neatly filling up the space; but the same motive could not have led to the adoption of the same number in the Stokesay stone, as there was not only room for additional ones, but a vacant space is left, the filling up of which with the same kind of holes would have made the whole arrangement more uniform. It may, therefore, be legitimately inferred that the number seven is not an accident, but has some meaning or reference yet to be explained.

If, however, the two stones so far are alike, yet they differ in other respects: thus the larger one being "in shape like an escallop joined to the plane side of an oyster-shell, one side being flat, the other concave" (p. 447); the smaller one, on the other hand, is more like an ordinary stone hammer with one end more pointed than the other, having both its upper and under sides convex. The contrast between the two stone objects, in this respect, is very marked.

In the larger one another peculiarity exists which is wanting in the other, namely the horizontal (if the term may be used) piercing in a direction at right angles to the longer axis of the stone, and so near the narrow end of it that any small shaft or pin inserted would not come into contact or in any way interfere with the handle inserted in the central round hole, which is evidently intended to receive a handle.

On referring to the engraving of the Cleobury stone, lines radiating from the central hole, and surrounded with a circle nearly perfect, are seen. They evidently have no connexion of any kind with the seven small apertures, and are simply ornamental, and nothing more. The form of the Stokesay implement will account for their absence. There are also other details

pointed out by Dr. Wilson which are altogether wanting in the Stokesay implement. Thus at the lower part, or smaller end, "certain lines seem to have been drawn, apparently, when complete, describing a parallelogram, two of which remain." In addition to these lines, an inspection of the cut will show three small circular depressions like cups, with a larger one below, all which are apparently ornamental decorations, while the Stokesay specimen does not exhibit the slightest trace of even an attempt at ornament; for neither can the small holes be called ornaments; while the narrow groove in the central hole, if intended as a decoration, would have been invisible both if the stone were fitted with a handle or used as a pendent ornament.

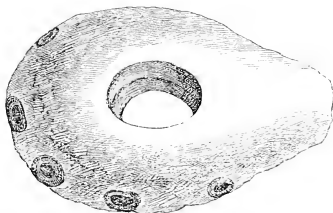
But different as these two stones are in so many points, their singular agreement in having the same number of small holes, in addition to the central one, shows that they probably belong to the same class of such relics; for there seems good ground for thinking that the number of these small holes, viz. seven, is not accidental, but designed. It is true that in the larger stone that number conveniently fills up the space, and it would not have been easy to add two more, as will be seen from the drawing; yet by diminishing the size of the holes, their number might, if required, have been increased. In the Stokesay implement there is no apparent reason why the number was limited to seven, as there was ample space to add two others, as already stated; and if mere ornamentation had been the object, this addition would have been an improvement. If, therefore, there was some particular meaning in this number, these two stones seem to form a distinct class.

What they really are it is hard to say. As already shown, they could not, for more than one reason, have been used as hammers. A conjecture that the Cleobury stone is a pocket-dial has not met general acceptance; nor is it very clear how it could have been so utilised. But however that may be, it is clear that the same explanation cannot be given as regards the Stokesay speci-

men. Others may yet come to light, as these two have already done. In that case additional facts may give information which may assist in arriving at their secret.

It may or may not be of importance that these two curiosities, which, as far as we can learn, may be considered unique, were found within so short a distance of each other. Both are of a soft sandstone, although of different colours. Too much uncertainty exists as to the discovery of the Cleobury one, as all that is really known is that it was laid bare by the plough in a particular field. The stone discs, if connected with it, as they were found near it, may indicate a sepulchral deposit; for that they were beads of a necklace, of which the stone itself was the centre, is not likely, as has been already shown. The finding of the Stokesay implement in the rubbish of a mediæval drain of the thirteenth century might indicate that it is a mediæval production, unless collectors of antiquities lived in those days, one of whom may have by chance lost this curiosity, whence it found its way into the drain, and there remained until rescued by Mrs. Acton Stackhouse. That they are not to be referred to what is called the *stone period* is nearly certain; and if there was any design in the number seven, as there seems to be, they may be probably referred to Christian times, and have been some kind of charm against evil, or connected with cabalistic mysteries.

E. L. BARNWELL.



Found in Moat of Stokesay Castle.

WELSH WORDS BORROWED FROM LATIN, GREEK, AND HEBREW.

(Continued from p. 270.)

CALAMUS, 'a reed': W. *calaf*, as in *calaf(yd)*, 'the stalks (of corn)'; sing. *calefyn*: O. W. *calamennou* (gl. 'culmos').

CALDARIUM, 'a vessel to hold warm water for bathing': W. *callawr*, *callor*, mas., 'a cauldron, a pot'. *a*. The change of *ā* into *o* has already been noticed under 'altare'. *b*. The evolution of *aw* from the same is exceedingly common. The steps may have been the following: *ā*, *ō*, *ō^a*, *au* (*aw*). Other instances will be found under 'canalis', 'caseus', 'contrarius', etc.

CALENDE, 'the calends, or the first day of the month': W. *calan*, m. sing. We speak of new year's day as *y calan*, the calends *par excellence*. Besides this we have (old style) *calan-mai*, 'the calends of May'; and *calan gauaf*, 'the calends of winter', i. e., the 13th of November. *a*. On *a* for *e* see 'argentum'. *b*. The change of gender was the natural result of the change of number, which must have taken place rather early: thus, *y calan* might be either plural, where gender is seldom distinguished in Welsh, or masc. sing.; whereas the feminine would be *y galan*, which seems never to have been tried. This settled the question of gender; but compare 'litteræ' and 'vesperæ'.

CALLUM, 'the hard skin or flesh of plants': W. *call-od*, 'the pods in which pulse grows'. But according to Davies the word means 'museus arborum'; and Pughe makes *callod y coed* mean 'the fungi of trees'.

CANALIS, 'a pipe', 'groove', 'channel': W. *cenawl*, *canawl*, 'a channel' (Davies). This word is *cenawl* in *Ystoria Chyarllys*, where we read '*y dwfyr.....a ymadewis ae genawl*', 'the water left its channel' (*Lied Book*, col. 623). In the *Mabinogion* (i, 17) we have the words '*a deu ganawl cureit ar yr ellyn*', which remind one of the *lancca trisulcata* mentioned in the *Liber Llandav.*, p. 15. Whether our modern *canol*, 'the middle or centre of anything', is a different word is not clear to me.

CANCELLUS, M. Lat. = *cancelli*, 'a lattice', 'railings': W. *canghell*, fem., 'a chancel'; *canghellydd*, 'chancellor'. Der. 'cancellus': W. '*canghell', 'canghell', 'cangell'. *a*. On the disappearing of *c* after *ngh*, see 'ancora'. *b*. In pronunciation, *ng*, *n*, *m*, preceding *c*, *t*, *p*, become *ugh*, *nh*, *mh* respectively; and the *h*, if followed by the tone-vowel, is retained both in the pronunciation and the

spelling. Otherwise situated, it is liable to be left out in the former, though retained in the latter in a good many instances.

CANDELA, 'a candle': W. *canayll*, pl. *canwyllau*. Here we must suppose a sort of compromise with the diminutive ending *-ella*, so that the Welsh should probably start from a form *can-dëlla*, with which compare French *chandelle*, Irish *coimill*, and Med. Lat. *candellus*, 'chandelle de cire'. *a.* On the disappearance of *d* see 'Ambrosius'. *b.* On *ay* or *wy* for *é*, see 'bestia'.

CAPELLA, M. Lat. = 'the cape worn by St. Martin'; 'the building in which that relic was preserved', and lastly, 'quævis ædificula sacra, oratorium, quod proprios sacerdotes non habebat': W. *cafell*, 'chorus ecclesiæ, adytum' (Davies). Whether the word was received into Welsh in the form *cabella*, or was successively reduced in it into *cabell*, *cafell*, is not certain; but compare *sofl* under 'stupula'.

CAPISTRUM, 'halter': W. *cebystyr*.

CAPRIO, Med. Lat., inferred from the plural *capriones* = French *chevrons* in the Cassel glosses, and meaning in the first place 'a goat', whence by a transition illustrated by our 'clothes-horse', and suggested probably by the *capreoli*, 'props', 'stays', of classical Latin, it came to mean 'a support', 'a beam': W. *cebr*, *ceibr*, fem. sing., *ceibren*, 'a beam', 'rafter'. Pughe, in making *cebr* and *ceibr* a singular and a plural respectively, shows the strong tendency which we have in Welsh to make all nouns of the form of *ceibr* into plurals, and has the derivative *ceibren* in his favour; but in Davies' time *ceibr* meant 'longurus'. We might start from a slightly different but better attested form, *capro*, but for *capriou* or *cepriou*, which is the old Welsh form of the word in the Lux. Folio. Der. 'caprio': W. '*caprjo', '*capro', '*cepr', 'cebr', 'ceibr'. *a.* On *e* for *a* before *o*, see 'draco'. *b.* As to the omission of *i*, it is to be observed that Latin *i* before another vowel is treated in Welsh as a semivowel, which is now and then elided, as will be seen under 'legio', 'martiolus', 'μυριάς', 'paries'.

CAPTIVITAS, 'captivity': W. *ceithiwed* and *caethiwed*, mas. (also fem. in Amos, i, 6, 9). *a.* As a rule, Latin *v* makes in Welsh *a* or *w*. *b.* *Caethiwed*, which is the form now in use, was obtained from *ceithiwed* under the influence of *caeth*. The *Myv. Arch.* (p. 654) has the form *cethiwet*, fem., in the words 'dyborthi hir cethiwet waradwydus'. Indeed, I cannot assign any reason for the word being masculine in modern Welsh at all.

CAPTUS (-a, -um), 'caught', 'captive': W. *caeth*. Der. 'captus': W. '*capt', '*capth', 'caith', 'caeth'. The change of *ai* into *ae* in modern Welsh is very common: thus the Luxembourg Folio has *air* and *caïou*, which now are *aer* and *cacau*.

CARCER (acc. 'carcerem'), 'a prison': W. *carchar*, 'a prison'; and in S. W. *carchar dŵr* = 'stricture'. Der. 'carcerem', W. '*carere', '*carchr', '*carchr', 'carchar'. *a.* On the irrational vowel see 'barba'. *b.* According to the rule alluded to under 'affectus' (which see), *re*, *rt*, *rp*, become *rch*, *rth*, *rph* (or *rff*), respectively.

CARINA, 'the bottom or keel of a ship', 'a vessel', 'a boat': W. *cerayn*, pl. *cerwyni*, 'tubs or large pots': the plural *ceroenhou* occurs in the Oxford Glosses. Der. 'carīna': W. '*cerīna', '*cerīna', '*cerain', '*ceroin', '*ceruin', 'cerwyn', 'cerwyn'. Compare what has been said under 'bestia', and the instances which occur under 'castigo', 'lignum', 'papyrus', 'signum'. This process of diphthongising *i* does not seem to have grown obsolete till the beginning of the ninth century, as we read *olin*, now *olayn*, in the Oxford Glosses on Ovid's *Ars Amatoria*. Some prefer deriving this word from Med. Lat. *caracnum*, 'vinum coctum'.

CARITAS (acc. 'caritatem'), 'dearness', 'love': W. 'cardod', also 'cerdod', 'clarity', 'alms'. Der. 'caritatem': W. '*caritāt', '*caritōt', 'car'dod', 'cardod', 'cerdod'. Possibly we may start here from the accusative rather than from the genitive: similarly in the case of the instances under 'civitas', 'fons', 'grex', 'ἰορδάνης', 'pons', 'pulvis', 'Mars', Μουσῆς, 'trinitas', 'tripus', 'unitas', 'Venus'.

CASEUS, 'cheese': W. *caws*, 'cheese'; *cosyn*, 'a cheese'. Der. 'cāseus': W. '*casen', '*cōs', '*cōws', '*cows', 'caws', 'cos-yn'. *a.* On *ō* for *ā*, see 'acer'. *b.* The diphthongising of *ō* into *ow* is parallel with that of *ē* into *ei*. *c.* In modern Welsh *ow* becomes regularly *aw*, sometimes *au*, of which the former is liable to be reduced again into *o*, as in *cosyn*. With this compare *e* becoming *ai*, liable to become again *e*, under the word 'animal'.

CASTANEA (κάστανον), 'the chestnut tree': W. *castan*.

CASTELLUM, 'a castle': W. *castell*.

CASTIGO, 'I chastise': W. *cystwy-o*, 'to chastise', 'to punish'; *cystwy*, 'chastisement'. On the assimilation of the *a* to the *i*, and its becoming *y*, see 'Ambrosius'; and on the disappearing of the *g*, see 'argentum'.

CASTRÀ, 'a camp': W. *caer*, 'a fortified place', 'a town': Caerlleon = *Castra legionum* = Chester or 'Caerleon' in South Wales. Der. 'castra': W. '*castra', '*castra', '*casra', '*caira', '*cair', 'caer'. *a.* The only parallel which I can suggest to this derivation is *chwaer*, 'sister', for '*svasr'. The Irish forms, *cathair*, 'town', and *sethair*, 'sister', follow suit in a most exceptional manner. *b.* Other instances of the Welsh having taken a neuter plural as a feminine singular will, I think, be recognised in 'arma', 'elementa', 'frena', 'inferna', which see.

CASULA, 'a little *casa*', and in Mid. Lat. 'a kind of dress': O. W. *casulhetic* (Capella Glosses, 72) = 'penulata'. The modern *casul*, quoted by Pughe, seems to be merely a learned abbreviation of the Latin *casula*.

CATENA, 'a chain': W. *cadnyn* (pl. *cadwynau*) and *cadnen*. Both are feminine in spite of Pughe's statement to the contrary, which one can regard as the outcome of popular etymology regarding *cadnyn*, as consisting of *cadw-yn*, with the decided masculine affix *-yn*. On the other hand, the feeling that the word was feminine may have suggested the termination *-en* instead of *-yn*, and thus given rise to *cadnen*; but the bifurcation hardly requires us to suppose this, as will be seen from the following derivation:

'catena', W. '*eatēna', '*cadoin' (see { '*cadoen', 'cad.wen',
'bestia')... { '*cadoyn', 'cadwyn'.

Compare a similar case under 'habena'.

CATHEDRA (*καθέδρα*), 'a chair': W. *cadair* and *cader*. Unlike the case of Latin *ch* (on which see 'brachium'), *th* counts as *t*. This seems to indicate that the Romans did not distinguish them in their pronunciation, for we have no reason to believe the Welsh to have had any antipathy to *th*: the derivation accordingly would be 'cathedra', '*catedra': W. '*catedra', '*cateira', 'cadeir', 'cadair', 'cader'. *a*. The reduction of *ai* into *e* has been noticed under 'animal'. *b*. The *i* in 'cateira' stands for the lost *d*. Compare 'ir catteiraul rettetic strotur' (gl. 'sella curulis') in the Capella Glosses of the eighth century; also Bret. *cadocr*, Ir. *catháir*.

CATTA, M. Lat., 'a cat': W. *cath*, fem.

CAUCUS, M. Lat. = 'vasis genus, patera'. W. *cawg*, 'a jug'.

CAULA, M. Lat. = 'caule', 'a sheepfold', 'a pen': W. *coil*. Other instances of *u* becoming *i* occur under 'cicuta', 'cupa', 'numerus'. The Lux. Folio contains two instances of *eu* where we now use *ei*, namely in 'eusiniou' and 'douolouse', from the bases of which 'eisin' and 'llais' come.

CAULIS, 'a stalk', 'a cabbage-stalk', 'a cabbage': W. *cawl*, 'cabbage'; also in South Wales 'a pottage in which cabbages are boiled', and finally, 'any pottage or soup'.

CAVUS (-a, -um), 'hollow': W. *cau*, Dimetian *coi* (for '*cou'), 'hollow'; *ceu-bren*, 'a hollow tree'.

CELLA, 'a cell': W. *cell*.

CENTRUM, 'a prickle or sharp point': W. *cethr*, fem., 'a spike', 'a nail'; pl. *cethri* and *cythri* in 'Ystoria Chyarllys'; Corn. *center*; Bret. *kentr*, 'éperon'. Der. 'centrum': W. '*centr', '*centhr', 'cethr'. *a*. In the case of *ntr* and *ntl*, etc., the *t* is not assimilated, but remains to become *th*, according to the rule mentioned under

'affectus'. *b.* Before the spirants, *ff*, *th*, *ch*, *s*, the letter *n* generally disappears without compensation, as in the present case. Other instances will be found under the words 'contrarius', 'contrudo', 'intervenio', 'punctum'. To these may be added Welsh instances such as 'cwythl'r' (= Bret. *contr*), 'mathru' (= Bret. *mantra*), 'uthr' = '*yuntr', of the same origin as the English 'wonder'; 'cathl' (= '*cantl').

CERA, 'wax': W. *cwyr*, mas. See 'aetas' and 'bestia'.

CERASIUM (pl. 'cerasia'), M. Lat. = *cerasus*, 'a cherry': W. *ceir-jos* (in North Wales) and *ceiros* (in South Wales), 'cherries'. The derivation is doubtful, but paralleled by *effros* from 'euphrasia', which see. It may, perhaps, be the following: 'cerasia', W. '*ceresi', '*ceris', '*ceiris', '*ceir-is', 'ceir-os', 'ceir-jos'. *a.* The form '*ceiris' may have given way to *ceiros*, with the plural ending -os of diminutives. To this I may add that I have never heard the herbs called in books *hocys* spoken of but as *hocos*. *b.* The insertion of *j* before a termination beginning with a vowel is carried to an excessive extent in some of the dialects of North Wales, such forms as *jachjau* and *hirjacthu* being commonly used for *jachau* and *hiraethu*. See also in this list 'horarium' and 'sonorus'.

CERTO, 'I contend': W. *certh-an* or *certh-ain* (Pughe), 'to contend, fight'.

CERVUS, 'a stag': W. *carw*, pl. *ceirw*. On *a* for *e* see 'argentum'. Here, were the *e* not superseded by *a*, the singular would have had the form *ceirw*, which is the actual plural for **cerni*, Lat. *cervi*. It is very possible, however, that this word is not a borrowed one. Compare *κεράος* (for *κεράφος*, 'horned', and Lith. *karve*, 'cow'.

CHAMISIA is an inferred aspirated form of *camisia* (to be compared with the attested ones, 'chenturio', 'chorona', 'prie-chones', etc., for 'centurio', 'corona', 'paecones', etc.), meaning 'a linen nightgown', 'a shift': W. *hefys*, mas.; Bret. *hiviz*, 'chemise de femme'. Der. 'chamisia', W. '*chamisi', '*chemis', '*chefs', 'hefis', 'hefys'. *a.* The relation between *ch* and *h* being an intimate one in Welsh, as in most languages, and the former being seldom allowed, excepting when followed by *a* (for original *se*), to begin a word, *chefs*, we presume, became *hefis*. *b.* The change of gender is perfectly regular: see 'brachium'. Other instances of this kind occur under 'collatio', 'lis', 'lorica', 'penna', 'pix'.

CHRISTIANUS, 'a Christian': W. *Cristjon*, pl. *Cristjonoqjon*. It would seem that the *h* was not heard in *Christianus*, otherwise the word might be expected to have taken a different form in Welsh.

CHRISTUS (Χριστός), 'the anointed': W. *Crist*, 'Christ'.

CICUTA (pl. *cicutæ*), 'hemlock': W. *cegid*, 'hemlocks', sing. *cegidlen*. Der. 'cicūta': W. **cicute*, **cicit*, **cecit*, 'cegid'. a. On *u* becoming *i* see 'caula'. Other instances of *i*—*i* becoming *e*—*i* recur under 'corrigia', 'divinus', 'hibris', 'iniquitas', 'lixivium'. Salesbury writes 'cicut', 'cecut'.

CIPPUS, 'a stake', 'post': W. *cyff*, 'the stem of a tree or of a family', 'a trunk', 'a box'; pl. *cyffion*, 'the stocks'. *Pp*, according to rule, becomes *ff* or *ph* in Welsh, but the instances are rare. The only other one in this list will be found under 'cloppus'. It is perfectly clear that the Welsh never heard *cīpus*, which Fick, in Kuhn's *Zeitschrift* (xx, p. 361) would like to regard as the more correct orthography, any more than they did *pēco*, which he would fain prefer to *pecco*, in Kuhn's *Beiträge*, vii, p. 126.

CIRCO, M. Lat., 'I go hither and thither', 'I search'; and in Propertius (4, 9, 35), we have *circare*='to surround': W. *cyrch-u*, 'to make for', 'to fetch', 'to attack'; *cyrch*, 'an onslaught', also 'the goal for which one makes'.

CIRCELLUM, M. Lat.=*circulus*, 'a circle': W. *cyrchell*, fem. (Pughe).

CIRCINUS, 'a pair of compasses': O. W. *circhin*, as in 'bet circhinn irguolleuni' (gl. 'sub occidum cœli') in the Juvenius Codex; also 'ordamcirchinnuou (gl. 'ambagibus'), *ibid.* Pughe gives the modern *cyrchyn*='a surrounding'.

CISTA, 'a box or chest': W. *cist*.

CIVITAS (acc. 'civitatem'), 'the state', 'a city': W. *ciwaid* or *ciwed*, 'a crowd', 'a rabble'; *ciwdawl* or *ciwdod*, 'a tribe', whence *pen-ciwdod*, 'a chieftain', and *ciwdodwr*, 'a citizen or burgess'.

CLATHRI, 'a trellis', 'grate', especially in speaking of the cages of animals: W. *cledr*, as in 'cledr (y llaw), 'the palm (of the hand)'; 'cledr (y ddwyfron)', 'the breastbone'; 'cledr-en', 'a rail or pole, especially the upright pole to which a cow is tied in a cowhouse'; 'cledr-ffordd', 'a railroad'.

CLAVUS, 'a painful tumour', 'a wart': W. *claw-yn*, 'a pimple', used in Cardiganshire.

CLOCCA, M. Lat., 'a bell': W. *clock*.

CLOPPUS (-a, -um), M. Lat., 'lame': W. *cloff*.

COAGULUM (gen. 'coāguli'), 'rennet': W. *caul* (Dimetian, *coil*), 'stomachus, communis lactentium, coagulum' (Davies). Der. 'coāgulum': W. **coōgul*, **cōgul*, **cowl*, **coul*, 'caul'.

COCCUM (κόκκος), 'the berry that grows upon the scarlet oak', 'scarlet colour': W. *coch*, 'red'. Other instances of *cc* becoming *ch* occur under 'occasio', 'occupo', 'peccatum', 'pecco', 'saccus', 'soccus'.

COCTUS (-a, -um), 'cooked', 'prepared by fire': W. *coeth*, 're-

fined', 'purified', 'pure'. Der. 'coctus': W. '*cochthl', '*coith', 'coeth'. On *oc* for *oi* see 'etas'.

COLLATIO, 'a collection', 'a gratuity collected for the Roman emperors': W. *cyllid* (also *cylltyd*), 'revenue', 'budget'. Der. 'collatio': W. '*collāti', '*collati', '*colleti', '*collit', 'cellit', *cyllid*. *a.* On Latin *ā* treated as *ā*, see 'animal'. *b.* Other instances of *e* becoming *i* may be found under 'deficio', 'deleo', 'dependeo', 'descendo', 'distillo', 'desubito', 'lenio', 'penna', 'verus'. Add to this that the *dormition* and *dren* of the Luxemburg Folio are now *dirfawrion* and *trin*. *c.* When such a word as 'altare' became in Welsh **alltor* and *allor*, there seems to have been a period of hesitation between *llt* and *ll*, which eventually cut both ways: hence *cylltyd* and *silltaf* (for *sillaf*), which see under 'syllaba': compare also *cyfaill* and *cyfaillt*, 'a friend'.

COLPUS, M. Lat., from *colaphus*, 'a blow': W. *cwlff*, 'a good piece or lump of anything'. As to the transition of meaning, compare the French *coup*, *beaucoup*. In North Wales *cwlff* is made into *clwff*: compare *plygain* under 'pullicantus', and *pluor* under 'pulvis'.

COLUMBA, 'a dove': W. *colòm-en*, 'a pigeon'; ('*llysiau'r*') *cwlwm*, mas., 'columbine'. Der. 'columba': W. '*colomba', '*colomb', '*colom' (whence 'colòmen'), 'cwlwm'. *Llysiau'r cwlwm* evidently have nothing to do with the ordinary word *cwlwm*, 'a kuot'. *a.* Other instances of *o* becoming *w* occur under 'concha', 'consolido', 'diabolus', 'fornax'. *b.* With the change of *o* into *w* followed now and then a change of gender from the feminine to the masculine, as mentioned under 'brachium'. Other instances occur under 'concha', 'membrana', 'metula', 'prinaus', 'turba'.

COLUMNA, 'a column': W. *colofn*. Der. 'columna', W. '*colonna', '*colom'na', '*colom'n', 'colofn'. The sound now given to the irrational vowel between the *f* and the *n* closely resembles that of *e* in 'garden'.

COMMENDO, 'I entrust', 'commend': W. *gor-chymyn*, 'a command'; (*llythyr*) *cymyn*, 'a testament or bequest', which reminds one of Cicero's 'testamento commendare', and of the later 'dare in commendam'. It will be found that the Latin prefix, *com*, regularly becomes *cyf*; assimilated, as it would seem, to its Welsh representative, which in O. W. is *cim*, now *cyf*: *con-* follows suit, becoming *cyn-*.

COMMUNIO, M. Lat., = 'the Sacrament of the Lord's Supper': W. *cymun*.

COMPAR, 'an equal': W. *cymar*, 'one of a pair'; *cymháru*, 'to compare'. On *mh* for *mp*, see 'cancellus'.

COMPELLO, 'I compel': W. *cymell*, 'to compel', 'to urge'; *cymhillodd*, '(he) urged'.

CONCAUSA, M. Lat., 'simul causa', or 'causa cooperans': W. *cynghaws* 'an advocate', and perhaps also a 'lawsuit'; *cynghawsedd*, 'an action', 'a lawsuit'.

CONCHA, 'a muscle-shell', 'a vessel for holding oil': W. *cwch*, mas., 'a boat'. Compare Cornish *coc*, 'a boat'; English, 'cock-boat', 'cockswain'; French, *coque*, 'a shell', 'cod', 'hull of a ship'. Der. 'concha', W. '*concha', '*conch', '*coch', 'cwch'. *a*. With the change of *o* to *w* followed also a change of gender, according to the analogy mentioned under 'brachium'. *b*. The elision of *n* before the spirant *ch* is mentioned under 'centrum'.

CONFECTIO, 'that which is prepared or made ready': W. *cyffethj-o*, 'to dress', as in *cyffethj-o (crwyn)*, 'to dress (skins)'; *cyffethjo (tir)* 'to manure (land)'; *cyffaieth*, mas., 'a confection or medical preparation'. Other instances of *n* elided before the spirant *f*, according to the rule just alluded to, occur under the words 'confessio', 'confinium', 'inferna'. Why *cyffaieth* is masculine is not evident. Compare other perplexing instances under 'grammatica', 'lamna', 'nota', 'occasio', 'rosa'.

CONFESSION, 'a confessing': W. *cyffes*.

CONFINIUM, 'a boundary': W. *cyffin*, pl. *cyffiniau*.

CONSECRIO, 'I consecrate': W. *cyscgr-u*, 'to consecrate'; *cyscgr*, 'a sanctuary'. See *addurn* under 'adorno'. Other instances of the elision of *n* before the spirant *s* occur under 'consilium', 'consolido', 'consonus', 'Constantinus', 'construo', 'densus', 'mensura', 'pensum'.

CONSILIUM, 'deliberation', 'plan': W. *cysyl*, 'counsel', 'advice'.

CONSOLIDO, 'I consolidate', 'make firm': W. *cysyllt-u*, 'to join', 'unite'; *cysyllt*, 'a joint'. Der. 'consolid-', W. '*consold-', '*consollt-', '*cosollt-', 'cysyllt-'. On the elision of the unaccented vowel *i*, see 'articulus'; and on *llt* for *ld*, see 'caldarium' and 'altare'.

CONSONUS (-a, -um), 'harmonious': W. *cyson*, 'consistent'.

CONSTANS (gen. 'Constantis'), 'Constans': Mid. W. 'Cysteint', which would now be 'Cystaint' or 'Cystain'.

CONSTANTINUS, 'Constantine': W. *Cystennyn* (also *Cystennyn*, in Cardiganshire, which is wrong). The exact form one might expect would be 'Cystennin', but it is easy to see that the termination *-in* had here to give way to the favourite *-yn*. Compare the case of *Nadolig*, which see under 'natalicia'.

CONSTRUO (ger. 'construendum'), 'I build or construct': W. *cysstrawen*, fem., 'syntax, the construction of sentences'. Der. 'construendum', W. '*construend', fem., 'construend', '*cinstriüend', '*cinstriäuend', '*cisträwen', 'cyssträwen'. On the gender of *cysstrawen* see 'brachium', and on the assumption of the Latin

gerund see 'lego'. The vowel *u* has been lengthened by its contact with the subsequent *e*. Similar cases occur under 'destruo', 'paries', 'ruina', 'struo'. Compare also *pueri* for *pūeri* (for Latin *pūeri*) on the Glanusk Park Stone, which reads, TVRPILLI IC IACIT PVVERI TRILVNI DVNOCATI.

CONTENDO, 'I contend', 'strive': W. *cynnen*, 'strife', pl. *cynhennau*. It is possible that *cynnen* is derived from *contentio*; but then one would rather expect the word to have assumed the form *cijnent* or *cijnaint*.

CONTRARIUS (-a, -um), 'contrary': W. *cythrawl*, as in *gwynt cythrawl*, 'a contrary wind'. *a*. This, if well founded, would be an instance of *l* changed into *r*. See 'Februarius', 'martyr', 'rastrum'.

CONTRUDO, 'I press or thrust together': W. *cythrudd-o*, 'to disturb', 'throw into commotion'; *cythrudd*, 'horror', 'anger'; 'perturbatio' (Davies). On *thr* for *ntr*, see 'centrum'.

CONVENTIO, 'an assembly', 'a meeting': W. *cenfaint*, 'grex proprie porcorum' says Davies; but in the *Myvyrian Archæology* (p. 432) we read the plural form, *keaucinoed* (or *gwenyn*)='swarms (of bees)'. The word should now be *cynawen* or *cynaint*; but as it is only a book-word, it seems to have been revived from Mid. Welsh, which did not always distinguish *f* from *w* or *m* in writing.

COCINA, M. Lat.= 'coquina', 'kitchen': W. *ecgin*.

COCINO, M. Lat., 'I cook': W. *cogin-o*, 'to cook'. This is an instance of *o* not affected by a following *i*.

COQUUS, 'a cook': O. W. *coe*, now *cog* or *cog-ydd*.

CORBUS, M. Lat.= 'a saddle-bow': W. *corf*, fem.; pl. *cyrf* (Davies). In the *Mabinogion*, ii, p. 386, and iii, p. 147, the word is *coref* (pl. *corfeu*); and *coryf* in *Mab. i*, p. 294, if I understand the passage rightly; also in *Mab. ii*, p. 60. Der. 'corbus', W. **corb*, **cor'b*, 'corf', { 'corof', } 'corf'. The word is obsolete, and its meaning somewhat uncertain. Davies, induced probably by the usage of the poets and the ambiguity of Mid. W. orthography, identifies it with *corph*, 'body'; but quotes a couplet in which *corf-loyw* ('having a shining *corf*') appears as an epithet of a saddle. From the *Mab.*, which should be carefully consulted, it would appear that there was a fore *coref* and a hind *corof*; that is, probably, the saddle formed a kind of apex both in front and behind the rider, resembling that of the *ystarn* which one sees sometimes used in Cardiganshire. A kind of arch resembling such an apex seems to have divided the halls of the Princes of Gwynedd into two parts, called *is coref* ('below coref') and *uch coref* ('above coref'), *coref* being, according to the ortho-

graphy of the Venedotian version of the Laws of Wales, in which it occurs, only another way of writing *coryf*. In Salesbury's Dictionary (1547) we have *kercf* (unexplained) and *koryf kyfrwyf* = 'saddell bolle', which means either saddle-bow or saddle-tree. In the Oxford Glosses, Latin *corbum* appears glossed by a Welsh *corbum*, which would be a derivative from W. **corb*, like *iotum* (gl. 'jus') from *iot* (gl. 'pultum'), now *uwel*, 'porridge', in the same MS.

CORNU, 'a horn': W. *corn*.

CORONA, 'a crown': W. *coron*.

CORPORO, 'I incorporate': W. *corphor-i*, 'to incorporate'.

CORPUS, 'a body': W. *corph*, pl. *cyrph*; Mid. W. also *corphoroed* (*Mabinogion*, i, p. 36). Not only are these words written with *ph* or *ff* indifferently, but the highly irregular form *corf* (with *f=r*) occurs frequently in poetry in the *Mye. Archaeology*.

CORRIGIA, 'a shoe-latchet': W. *càrai*. Der. 'corrigia', W. **corrigi*, **corregghi*, **cerreggh*, **cère*, *càrei*, *càrai*. *a*. On *e—i* for *i—i*, see 'cicuta'. *b*. A sort of reversion of *o* or *e* into *a*, in initial syllables, occurs not unfrequently in Welsh. Instances will be found under 'maceria', 'monachus', 'natalicia', 'occasio', 'occupo', 'oleum', 'orthographia', 'porcellus', 'Saturnus'.

COXA, 'the hip': W. *coes*, 'a leg'. Der. 'coxa', W. **cocsa*, **cochsa*, **coisa*, **cois*, 'coes'. The instances where a mute before *s* is compensated for are rare, and to be found under 'laxus', 'pexa', 'Saxo'.

CRASSO, 'I make thick', 'condense': O. W. *craseticion* (gl. 'sp[is]sis'), Lux. Folio.

CRASSUS (-a, -um), 'solid', 'thick', 'dense': W. *cras*, 'rough', 'gruff', 'scorched': *crasu*, 'to parch or scorch'.

CREO, 'I create or make': W. *cre-u*, 'to create'; *crëedigaeth*, 'creation'.

CRUX (gen. 'crucis'), 'a cross': W. *crog*, 'the cross'; *crog-lith*, 'the lesson respecting the cross or crucifixion', whence Good Friday is called *Dydd Gwener y Groglith*, lit., 'Friday of the Crucifixion lesson'. The reason for changing *u* into *o* in this instance is not evident, but compare *neodr* under 'neuter'.

CUBITUS, 'a cubit': W. *cufydd* in books, and so pronounced in North Wales; but in South Wales it is *cyfydd*, which is a more regular form. As to *dd* for *t*, it seems to owe its presence in this word to the ambiguity of Mid. Welsh orthography, which used *t* for *t* and *dd*.

CULCITA, 'a bed', 'cushion': W. *cylched*; O. W. *cilchet*. Der. 'culcita', W. **culceta*, 'cilchet', 'cylched'. The change of *u* into *i* is mentioned under 'Caula'. It is also probably an intermediate step in the transition of *w* into *y*, as here, as well as of *o* into *y*.

CULEX, 'a guat', 'midge': W. *cylljon*, 'flies'.

CULTELLUS, 'a small knife': W. *cylllell* and *culltell* (Salisbury), fem., 'a knife', pl. *cylllyll*. On *ll=lt*, see 'altare', and on the gender see 'brachium'. The colloquial very commonly makes *cylllell* into *cyllleth*.

CULTER (gen. 'cultri'), 'a ploughshare': W. *cwltr* or *cwltyr*, but in the spoken language *cwlltwr*. Der. 'cultri', W. '*cwltr', 'cwllt'r' (written 'cwlltr'), whence 'cwlltwr' and 'cwlltyr'.

CUNEUS, 'a wedge': W. *cŷn*.

CUPA, 'a tub', 'cask': W. *cib-yn*, 'a vessel to hold half a bushel'. See 'caula'.

CUPIDUS, 'a greedy person': W. *cybydd*, 'a miser'.

(To be continued.)

MONACHI DE MOCHRADER.

(Read at the Knighton Meeting.)

IN an "Extent of Merionethshire, temp. Edward I," transcribed in the *Archæologia Cambrensis* for July 1867, there occurs the passage, "Decasus quia Rex remisit per cartas suas. De Monachis de Mochrader pro procuracione quam facere solebant Principi per j noctem vjli. De eisdem duo pullani de meliori equitio suo xls. pretium pullani xxs."; and in a footnote the transcriber¹ asks, "Who were the monks of Mochrader?"

To this question he has himself partly supplied the clue when he states that "the monks of Ystrad Marchell had a grant of land from Prince Gwenwynwyn in Mochraidre", though the similarity of the name rather misled him to look for its identification in the neighbourhood of Llanrhaiadr ym Mochnant. The remark, however, coupled with the evidence of the Extent itself, helps materially to the recovery of the long forgotten locality, for the passage already quoted occurs in the "Extenta Commoti de Penthlyn"; and the question naturally suggests itself: is there in the Hundred of

¹ M. C. J(ones), F.S.A., Secretary of the Powysland Club, and editor of the *Montgomeryshire Collections*.

Penllyn any place that meets the several requirements of this case?

In an outlying portion of the parish of Llanycil, near the present highway from Bala to Festiniog, and not far from an ancient Roman road (Milltir Gerryg), is a place called "Bochraiad", near which we meet with the expressive name of Coed y Mynach (the monk's wood), and adjoining it lands which are known to have belonged to the monks of Ystrad Marchell (Strata Marcella), for in 1183 Elise ap Madoc,¹ first cousin to Owen Cyfeiliog, granted in part, and in part sold, to the said monks, "pro tribus libris totam terram que vocatur Llechendin", the boundaries of which are enumerated in the following order, with their modern names given in brackets: "Follow Abercummein (Cwm Main Brook) to its source in Blaencummein; thence, in a straight line, to Kairrunhok (qu. Castell on the Ordnance Map); then follow the stream to Ridolwen (Rhydolwen); thence to the source of Nant Ucheldre; follow this to Manachdiner (Pont Mynachdwr); thence up the stream to the Alarch, and so on to the Geyro" (probably the branch of it marked Nant yr Arw Wlaw).²

Closely following the notice of this grant and sale, we find in an *Inspeximus* Charter of Edward I³ another sale, by the same Elise, of lands in Nantfaith (qu. Nant Fach), and a free grant of all the lands held by the monks in Penllyn, viz., a part of Keman (qu. Penmaen or Cwm Main), and of Lledweni (Bodweni?), and Penan Maelgwn (probably Pennant Melangell), from Kewedau (Rhiwaedog) to Mantho (Mawddwy); and then immediately after this follows a description of lands purchased from Madoc Hethgam, the boundaries of which have been identified by Mr. H. W. Lloyd much as follows: "From Llinheskyn follow the Kaletdimer (probably Clettwr, an old name of Afon Hescyn, and not an uncommon one in this county) to the brook called

¹ The names of both father and son are handed down still in Rhyd Elise and Hafod Fadog.

² *Mont. Collect.*, 1871, p. 23.

³ *Ibid.*, p. 312.

Bratfos (which name now occurs as that of the hill Brotos; whilst the brook takes its name from the wood which forms the next point in the boundary line at Nant y Coed, near the end of the wood; and onwards, in an oblique direction, to an upright stone on the mountain;¹ and thence on to the top of Pwtll (Bwlch y Foel Poeth, qu. Y Twll Du?); thence to the river Tarwerigin (Treweryn), which follow up to the junction of the Kelin (Celyn), and keep along that brook to the boundary line of Penllin and Gwenech (Gwynedd). Pass on thence to Ekelchet (Y Gylchedd), and so on to the source of the Geyro.² The date of this purchase is not distinctly stated, but it is enough for our purpose that the lands now acquired adjoined those previously obtained.

Passing on to the grant of Prince Wenwynwyn, we find that he bestowed upon the monks of Ystrad Marchell, *inter alia*, "Nantmeichat, from its beginning even to Mochraedr"; and although the actual name is altogether lost here, and there is another Nant y Meichiaid in Montgomeryshire, at no great distance from other properties of the monks; still there seems to be a sort of natural connection, or rather play, upon the names themselves that induces us to favour their conjunction here, and, contrary to the classical interpretation of Mochraiadr as "the rapid waterfall," to suppose that, like Mochnant itself, it may have been vulgarly interpreted, "the waterfall of the swine," and therefore as a suitable accompaniment to Nant y Meichiaid, "the dingle of the swineherds." In any case the two names occur together as "Mochraidre Nantmeichat" among the donations of Wenwynwyn to the monks in the Inspeximus Charter of Henry VI.

Now all these places do lie within the commote of Penllyn, and they belonged to the Abbey of Strata Marcella (Ystrad Marchell); and these are the two

¹ I can hear nothing of this stone now. Could it have been the Llech Eudin which gave its name to the former grant?

² *Mont. Coll.*, 1872, p. 103.

points which we are chiefly concerned to prove, and which are mainly needed to answer the question, "Who were the monks of Mochrader? But there are other points which greatly confirm this conclusion, and are of themselves highly interesting.

Wherever the monks had outlying properties, it was their custom to establish there a cell or small establishment for the twofold purpose of looking after their temporal interests, and also for the celebration of divine service and the spiritual good of the locality; but a special obligation rested upon them to have a cell here, inasmuch as one of the conditions of their tenure was that they should provide entertainment for the Prince for one night in each year on his journeys through these wild and barren mountains. When the Knights of St. John of Jerusalem founded their hospice at Dolygynwal (thence called Yspytty Ifan), it is probable that this cell lost much of its importance. Still its situation among these barren mountain passes must have rendered it a grateful refuge to many a weary and benighted traveller, and may well have given rise to a tradition that seems to have lingered until recent days, that there formerly existed on the Arenigs a sort of Mont St. Bernard. Of their spiritual duties we may, perhaps, have some traces in another tradition which states that a beam over the fireplace in the farm of Ty Nant, and the principals of the barn at Berth Lafar Fawr, were formerly portions of the timber-work of Eglwys Ana, an extinct chapelry in this neighbourhood.

That condition of their tenure which required the annual payment of "two colts of their superior breed", connects their cell very closely and curiously with the mother establishment in Montgomeryshire, for it is evident that it refers to that famous breed of which we read elsewhere, that "in this third district of Wales, called Powys, there are most excellent studs put apart for breeding, and deriving their origin from some fine Spanish horses which Robert de Belesme, Earl of Shrewsbury, brought into this country; on which ac-

count the horses sent from thence are remarkable for their majestic proportion and astonishing fleetness."¹

At the time of the dissolution of the Abbey these lands, called "Tyreymoneth" (Tir y Mynydd), situate in the county of Merioneth and dominion or lordship of Powys, and forming part of its temporalities, were held on lease by "Robert ap Rhys, Cleric, for 66s. 8d." This Robert was the son of Sir Rhys Fawr, the standard-bearer of Henry VII at the battle of Bosworth, and was himself chaplain and cross-bearer to Cardinal Wolsey. The monumental effigies of father and son are still to be seen at the west end of Yspytty Church. The family was one of much wealth and influence in this neighbourhood, and acted as stewards for most of the surrounding monastic property; which it, moreover, succeeded in securing for itself, either by grant or purchase, at the dissolution. Thus this Robert ab Rhys handed down these lands of the monks of Ystrad Marchell to his son Cadwaladr ab Robert of Rhiwlas; another son, the notorious Dr. Elis Price ("Y Doctor Coch"), obtained the lands of the Knights Hospitallers at Yspytty; and a nephew acquired the adjacent ones of the monks of Aberconwy. And these several lands, with the exception only of Yspytty, are still held by their respective lineal representatives.²

D. R. THOMAS.

¹ Hoare's *Giraldus Cambrensis*, vol. ii, chap. xii, p. 173.

² It is interesting to notice that, in regard to the identification of several localities mentioned in the document under consideration in this paper, both Mr. Thomas and Mr. H. W. Lloyd arrived at similar conclusions by totally independent methods, and about the same time.—ED. *Arch. Camb.*

THE NEVERN ROCK-CROSS.

IN the *Britannia Depicta*, or *Ogilby improved*, the principal roads, with the measured miles, are represented such as they were in the seventeenth century. Many of them have ceased to exist as main roads of communication from one extreme point to another, or have become neglected byways and narrow lanes. Amongst others thus represented is the great road leading from Holywell in Flintshire to St. David in Pembrokeshire, as if there were constant and regular communication between these extreme points, the whole distance measuring one hundred and fifty-six miles. Although the frequenters of St. Winifred's Well may still be not inconsiderable in number, few devotees find their way at the present time to the shrine of the great Welsh saint; but in former times, when it was believed that

Roma semel quantum bis dat Menevia tantum,

or that two pilgrimages to St. David's were equal to one to Rome, or, according to Manby, that every one must go once to St. David's, dead or alive, we may imagine that the routes leading to this popular shrine were constantly traversed by numbers, although at present they may be almost deserted.

The road commencing from Holywell crossed the lower part of the Clwydian range of mountains, passing between Caerwys on the right and Ysgeifiog on the left, and descending by the present mountain-road by Bron Fox (so called from the sign of a way-side inn), it continued along the present narrow by-road, passing under Llangynhafal Church, until it reaches Ruthin, whence it continued by a route under the Castle and over the side of Coed Marchan. A portion of it has been since stopped up. After bearing to the right, and leaving Derwen Church, it reaches Bettws Gwerfyl Goch;

and if the common name of Bettws is a corruption of Bedehouse, this may have been a halting-place. About seventy years ago this now deserted and somewhat dangerous road for respectable carriages was the only available one. The road continued southwards at some distance from the present line, until it reached Bala; and keeping the lake on the right hand side, it followed the present line to Bwlch y Groes (spelt in the map *Bulla Groes*). Here, as the name implies, stood a cross, which was, no doubt, a way-side one; and as the road is even now of precipitous and somewhat dangerous character,¹ the position of a cross on the summit of the pass was suitable, and would remind the traveller and pilgrim to offer up their thanksgiving for so much of the journey safely accomplished, and prayers for their continued safety. At Dinas Mawddwy the line would cross the great route from the east to Wales, and proceed mostly along the present route to Aberystwith. About seven miles from this place a mound surmounted with two upright stones is marked, and corresponds in distance with *Meinei* marked on the Ordnance Map; and which was probably so called from these stones, the remains, no doubt, of a larger group. At Llanrhystud it crosses a small stream described as the Wenay,² continuing its course to the west of Llansantffraid, and not to the east as the present road does. If the map is accurate, the road led to Llanarth and Blaenporth, and through Cardigan to Newport, probably being the present line,—a question that those residing near can determine.

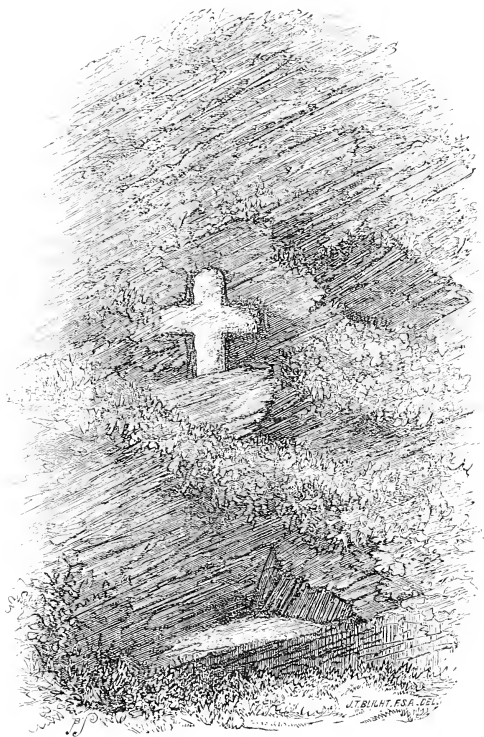
Although *Nevern Fluvius* is mentioned, yet that name is not given to the church, which is called *Egloisnowith*, evidently meant for Eglwys Newydd. The present building is of the fifteenth century, and in Ogilby's

¹ In ancient times the road proceeded along the southern side of the defile. It was in 1796 that the present road which runs along the northern slope was constructed. Portions of the old road are still visible.—*Ed. Arch. Camb.*

² The *Wyrri*, which, after passing through Llanrhystud, falls into Cardigan Bay about a mile below that village.—*Ed. Arch. Camb.*

time still retained the name of "New Church", although no tradition of its ever having been so called is said to remain. A church must have existed here from the earliest days of Christianity in the country, if the presence of Christian sepulchral memorials is any evidence. Thus the now lost stone of Vitalianus,¹ mentioned in Gough's *Camden*, and noticed by Professor Westwood in his account of the well known Nevern Cross in the *Archæologia Cambrensis* of 1860, as well as the mutilated inscribed one at present in the south wall of the church, both of them in good Roman capitals, prove that very soon after its first foundation by St. Brynach, an Irish missionary, and a contemporary of St. David, and the founder of several other churches in South Wales, burials of persons apparently of some distinction took place. Fenton conjectures that the original castle, subsequently converted into a Norman one, was the chief palace or residence of the early *reguli* of the district, who may have been some of the earlier converts of St. Brynach. But however this may have been, there is little doubt but that in very early times it was a favourite place of interment; and in confirmation of this are indications that the size of the churchyard was unusually large, according to a statement of Mr. Bowen of Llwyn Gwair. There is also, according to the same authority, a legend generally believed, that Nevern was the last stage of pilgrims on their way to St. David's; and that it frequently happened that, their strength failing them, they died and were buried there. Hence the extensive dimensions of the original churchyard. There was also, according to the present vicar's account, some kind of religious house near Rhosmaen (to the north of Cwm Kene), a place called "Bwlch y Fedwen," which is now part of the vicarial glebe. Nor is there any doubt of its having been a burial-place. All these circumstances combine to show the extent and importance of the place.

¹ Mr. Rhys, as will be seen in a subsequent page, has rediscovered this stone.—*Ed. Arch. Camb.*



NEVERN CROSS.

It has, however, one relic of former times which is probably unique in Wales, namely, a cross in relief, cut in the face of the rock, with a corresponding hollow below, cut out to serve as a kneeling-place. The accompanying view, from a drawing of Mr. J. T. Blight, made in 1866, gives an accurate representation of it. It is on the right hand side of a narrow road running at right angles to the line of the main road, and at present leading nowhere, being now blocked up. There seems, however, to be some uncertainty as to this ancient road, according to Mr. Bowen. Some think it was continued from east to west, in the direction of St. David's. Others are of opinion that this kneeling-place, or little platform, was not on the actual road, but that the spot was a mere turn-aside, the actual road going up to the Castle. Mr. Bowen thinks the present position to be this. The path by the cross is an old church-path passing by Glandwr, and coming out at Pont Newydd, just under Berry Hill, and behind Llwyn Gwair, when it joins, and is lost in, the road from Cwm Kene to Llwyn Gwair.

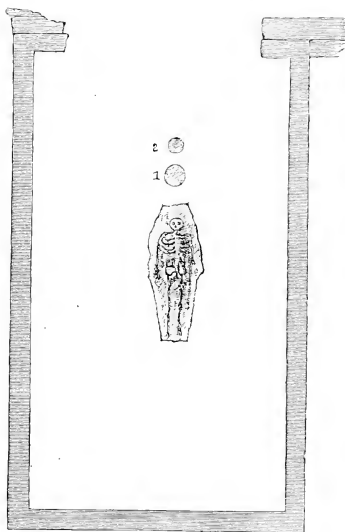
Whether, however, this cross was an ordinary way-side one, or a kind of appendage to the church, the interest attached to it is much the same; but the greater probability seems to be that it was a way-side cross, and that the present blocked road over which it hangs was the ancient road to St. David's. Mr. Bowen mentions the curious circumstance that there are other kneeling recesses or platforms in the road described by him, which are probably not unconnected with the one underneath the cross. They are, at least, exactly similar in character and execution, and formed probably a kind of station for particular prayers; similar to, but not identical with the stations common in Roman Catholic churches or their precincts. If such were the case it strongly confirms the tradition that Nevern was the last stage of the pilgrimage. As the distance is upwards of twenty miles, there may have been some intermediate resting-place of less importance; but we may easily imagine that after this

long and toilsome journey the pilgrims might wish, for greater solemnity, to collect together in one large company before commencing their last journey. Hence, perhaps, the assemblage of way-side kneeling-places for the devout. Their number may be also partly accounted for by the fact that the parish is the largest in the county, and hence greater accommodation was required than in smaller parishes. But however this may be, the cross still exists, an interesting relic of Welsh piety of former days. Fenton, Sir Richard Colt Hoare, and other topographical writers, seem to have been ignorant of it: at least they have all ignored it.

E. L. BARNWELL.

GRAVE IN WENLOCK ABBEY.

IN September, 1855, some excavations were made near the site of the high altar of Wenlock Abbey, to ascertain whether any remains of distinguished persons or benefactors of the church existed. The search does not seem at first to have led to any discoveries of interest; but on continuing the exploration behind the altar there was found, half way between the eastern end of the Lady Chapel and the back of the high altar, a perfect skeleton, unaccompanied by any traces of coffin, grave-clothes, or any other indication of its having been interred in the ordinary manner. A kind of rude grave had been excavated, and in it the body simply deposited and covered up. At a short distance from the skull was discovered a vase of pale red pottery, 16 inches high, measuring 39 ins. round the middle portion of it, and 32 at its base. The site is marked No. 1 in the plan. Near it were found two saucers (No. 2), one placed over the other, as represented, made of the same kind of ware as the vase. The lower of the two measured 10 ins. in diameter, and 6 in depth. The upper one was rather smaller. The interior of all three



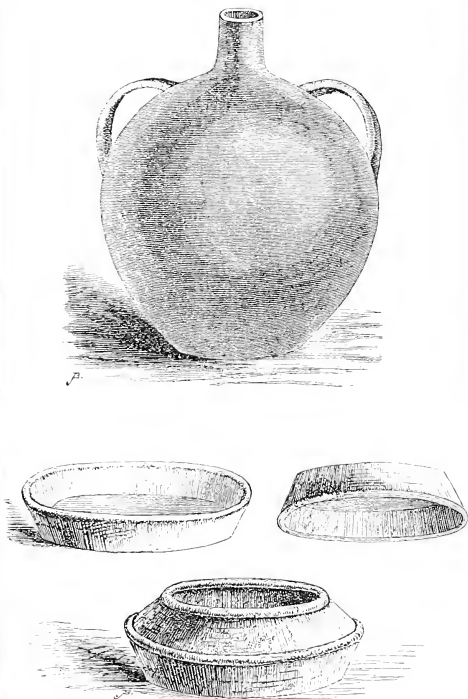
PLAN OF LADY CHAPEL, WENLOCK ABBEY.

vessels was perfectly clean, indicating no trace of anything having been deposited within it. The vase was unluckily broken by the labourers; but the fragments were easily reconstructed so as to admit of a complete restoration; and it was at that time that the sketches, from which the accompanying illustrations are engraved, were fortunately made by Mrs. Acton Stackhouse. The fragments of the vase admitted of an easier examination as to its former contents, if any ever existed; but no traces of any could be found. It was the same with the saucers. These, with the vase, were placed in the Museum at Wenlock, but soon after vanished in some mysterious manner; since which time, in spite of the exertions of Mrs. Stackhouse, no trace of their subsequent fate has been discovered, and it is much to be feared that they never will be recovered. Had it not, therefore, so happened that Mrs. Stackhouse had taken the precaution to draw them, nothing more would probably have been heard or known of what must be considered a very curious sepulchral deposit.

So far the history of the discovery. But for what purpose the articles were placed at the head of the body is a question not easily answered. Nor, indeed, are their age and kind quite free from doubt, for one of the smaller ones, in the opinion of a competent judge, Mr. W. C. Lukis, has "a very Celtic outline", although the vessels can hardly be referred to such an early period unless it is presumed that the church was built on ground used as a burial-place centuries previously. Vases have been frequently found buried in churches; but these are supposed to have contained the hearts or viscera of those whose bodies were buried elsewhere. An account of a vessel with a lid or cover, discovered in Buxted Church, Sussex, will be found in the *Sussex Archaeological Collections* (vol. xxi, p. 202). The vessel stood about two inches below the flooring-level of the nave, supported on a plain black encaustic tile. It was of a light red colour, almost approaching to pink, and in that respect was not unlike the Wenlock vase; but

in form and dimensions it was very different, being little more than 6 ins. high, independently of the lid, which slightly exceeded 2 ins. Both jar and lid were partially glazed, as if intended to hold some preserving liquid in which the heart or viscera were immersed, the jar being then sealed close in some way. The shape of the jar (very like modern jars of domestic use) renders it very suitable for such contents; which cannot be said of the Wenlock one, which, moreover, had no cover or lid. The Rev. Edward Turner, who communicated the notice of the Buxted vase to the Sussex Archaeological Society, mentions two others discovered in lowering the area of the tower of Blatchington Church, near Seaford; one found in the chancel of Sutton Church, near Petworth; the two former being evidently Roman or British, the latter undoubted Roman: so that these must have been placed there anterior to the erection of the churches. Roman urns were found about a year before Mr. Turner's notice, in taking down the walls of the chancel of West Hampnet, in the construction of which church much Roman brick has been employed. A vase was also found in Slaugham Church, in a perfect state, and in a similar position to that of the Buxted one; but was of the commonest shape and material, very like the ordinary crock still used in Sussex farmhouses for preserving butter or lard for winter use.

About 1845 were found, about the middle of the north aisle of the Temple Church (London), and near to several leaden coffins, three earthen vessels, from three to four feet below the old pavement, and about a foot from the gravel, in clean made earth. They were very thin, well turned, of excellent workmanship, and of a light yellow colour. Two of them had originally two handles, one on either side. One of these was green glazed within. The third, a jug, was of the same colour and material; but glazed only on the handle and its upper part, or the outside. This jug Mr. Way thinks very like one represented in an illuminated manuscript



VESSELS FOUND IN THE LADY CHAPEL.

supposed to be of English execution, and of the time of Edward I. The form of these two-handled vases was totally unlike the Wenlock one, and more adapted for festive purposes than preserving any relics such as were probably contained within the Buxted vase.

How general was the practice of burying the bodies of distinguished persons in one place, the heart in another, and the viscera in a third, Mr. M. H. Bloxam has shown in his able communication to the *Sussex Archaeological Collections*, in answer to Mr. Turner's inquiry as to his opinion of the Buxted vessel, and which he thought to have contained the heart or viscera of some one connected with that parish. Among the many examples there given is that of Ranulph de Blundeville, sixth Earl of Chester, who died in 1232. His viscera were buried at Wallingford, his heart at Dieulacres Abbey in Staffordshire, and his body in the Chapter House at Chester. The motive for this kind of burial is evidently either personal attachment to, or superstition connected with, some particular place. But to practise this tripartite mode of burial where the three portions were to be placed close to each other would be absurd, and therefore independent of all other considerations it is evident that the vessels found near the skeleton at Wenlock could not have been intended for any such use. Mr. Lukis offers the conjecture that the body may have been that of a head mason who died during the erection of the building and was honoured with interment in so distinguished a situation, his food vessels which he had daily used being also deposited near him; but he considers his conjecture a doubtful one, for although the vessels may easily have contained food, as far as their forms go, yet the custom of depositing such with the dead, or rather close to them (for they were not actually in the grave in this instance) can hardly be allowed to have been a Christian custom, at least as late as the thirteenth century; nor can the difficulty be explained as easily as that of finding Roman and British ware in the Sussex churches, already

mentioned, for it is most improbable that the Lady Chapel would have been built over this grave, lying as it does east and west and nearly in the centre, by mere chance, or rather that the position of the grave was a mere accident, and its existence totally unknown to the builders of the twelfth and thirteenth centuries. It should, however, be remembered that the present ruins are those of a church, which succeeded at least one if not more than one, if it stands on the ground occupied by the original church said to have been founded about 680 by Milburga, a daughter of King Merwald, and niece to Wholphere, King of Mercia. Her building is said to have been destroyed by the Danes, then restored by Leofric, Earl of Chester, in the time of the Confessor, and having fallen into decay was rebuilt by Roger de Montgomery, Earl of Arundel (14th William the Conqueror), or as others say by Warine, Earl of Shrewsbury. In Leland's *Collectanea* both are named as the builders; but whichever of the two was the builder he may have possibly constructed his new building not on the sites of the older ones but adjoining them, so that the new one was a kind of prolongation of the earlier one, and on a larger scale.

The Lady Chapel is of somewhat later date than other parts of the church, but would at any rate occupy the site of the old church if the work of rebuilding was carried on as suggested. In this case the interment of the remains may have taken place in the earlier church, and thus its remarkable position is easily accounted for. The grave was not more than a couple of feet below the present surface of the ground, which must be somewhat higher than the original level, and it is curious that at such a shallow depth it should have remained so long unknown. Unfortunately no competent person examined the bones at the time, so that not even the sex is known, but the presence of the vessels would perhaps show that it was the skeleton of a man.

If its position is thought to indicate an individual of

importance, it cannot have been that of Saint Milburga, whose fame as a saint was so great that it was thought desirable by reformers to take up her bones and burn them in the market place, according to the local story. William of Malmesbury tells us, that for some time after the arrival of the Normans, through ignorance of the place of her burial she was neglected, but while the new church was being built a boy accidentally broke into a hollow vault and discovered her body. On this discovery a sweet balsamic odour pervaded the whole building. She was taken up, and performed so many miracles of healing that even the surrounding plains could not contain the swarms of pilgrims.

Leland also mentions this discovery, but speaks of the place as a desert in Roger Montgomery's time, and the complete destruction of every monument in the ancient church (*Collectanea*, vol. ii, 266). If this account is correct, the overlooking of this interment may be accounted for. According to the author of the account of Shropshire in the *Beauties of England and Wales* we read, "It is said that the body of King Merwald, father of Melburga, was found buried in a wall of the church"—meaning of course the later church. Had there been any reason to suppose that this king was buried in the original church of his daughter, there is nothing but the rudeness of the interment to render it very unlikely that these bones may have been those of Merwald himself; who, moreover, may have desired to be buried in this homely fashion, for the vessels found with the bones may be assigned to the period in which he lived and died. If the remains are not his they may have been those of some cotemporary, when newly converted Christians might have easily retained some of their more harmless Pagan practices; and it is well known that few customs remain so long unchanged as those connected with burial.

The conclusion, therefore, one might be inclined to draw is that this is an interment of a Saxon Christian,

nearly cotemporary with the saint in whose church he was interred.

There is another remarkable circumstance connected with this abbey, although not with the subject of this notice. A few years before the discovery in the Lady Chapel the bones of a young boy were found in the Chapter House, in a small stone coffin about 10 ins. wide. The late Mr. Hartshorne was present at the discovery, and has left a memorandum, now in the possession of Mrs. Acton Stackhouse, stating that when the lid was removed the skeleton was perfect. William Lambarde, the lawyer and antiquary, who died in 1601, about the age of sixty-five, in his *Topographical Dictionary* (which was published after his death) says that about forty years after the rebuilding of the abbey a young boy was martyred at Wenlock. Gervase, in his *Annals* as quoted by Leland, has, under the year 1179, "*Puer quidam apud Wenlock martyrizatur*"; and as Gervase lived at least a century before Matthew, it is probable that he is the authority on which Matthew of Westminster relies in asserting the fact. Lambarde adds, "whether it were by some holy murder of these monks, or otherwise, I will not determine, because I have no authoritie that affirmeth the certantie."

If this was a case similar to that of Hugh of Lincoln it would probably have been noticed in fuller terms, but it is better to follow Lambarde's example and to remain satisfied with two facts; first, that a boy was cruelly put to death at Wenlock, for Gervase of Canterbury stands foremost among our old chroniclers for correctness; and secondly, that a skeleton of a young boy was found in the chapter-house of Wenlock Abbey, and there probably was some special reason for his being buried in such a place. Rapin, indeed, has stated that the stories of Jews crucifying young boys is a mere calumny of enemies anxious to prosecute and plunder that people, and the story of the boy at Lincoln is one of those set down as such; but independent of the respectable authority of Matthew of Paris, who

gives the whole story of his namesake of Westminster, who mentions it more briefly, there are two documents existing, one a commission to seize the houses of the Jews at Lincoln, "suspensorum pro puero ibidem crucifixo," and the other a pardon to one John, a converted Jew, who had been condemned "pro morte pueri nuper crucifixi apud Lincoln" (*Archæologia*, vol. i, p. 28). This event, however, if it did take place, took place 40 Henry III (1255); whereas the Wenlock murder is said to have occurred in 1179, or nearly a century before. The discovery of a boy's skeleton in this abbey is certainly a curious circumstance worth recording. There are more instances than one of boys buried in cathedral and monastic churches; but these are by some assigned to the boy bishops who died during their short tenure of office. In this case the very small dimensions of the grave seem to point to a very young boy, and Hugh of Lincoln is said to have been only three years of age when he suffered.

E. L. BARNWELL.

Obituary.

WILLIAM REES, ESQ.—Since the appearance of our last number, Mr. Rees has been called away from us. In his death, which occurred somewhat suddenly on the 13th of July, not only has our Association lost an active member and valuable Local Secretary, but the Principality at large has been deprived of one to whom she is much indebted, and whose services she could ill afford to lose. He joined our Society early, and from time to time contributed several valuable papers to the pages of the Journal, the last being that on "Lloventium", which appeared in the April number of the present volume. He had intended a series of papers on other Roman roads and stations in Wales, and had made considerable preparations with a view to that object, when the hand of death put an end to his interesting researches.

Mr. Rees was born July 8, 1808, at Tonn, in the immediate neighbourhood of Llandovery, being the third son of Mr. David Rees of that place, and a younger brother of the late Professor Rees, author of the *Welsh Saints*. Having received such education as his native district afforded, he completed it at Swansea School. He married, June 27, 1836, Fanny, youngest daughter of the late Mr. George

Farmer of Cardiff, by whom (who survives him) he left a family of three sons and two daughters; the eldest of whom is married to of Sir Edmund Buckley, Bart., M.P., of Plas, Dinas Mawddwy.

Mr. Rees for many years carried on business as a publisher and printer in the town of Llandovery, and from his press emanated some of the most valuable as well as most elegant books connected with the literature of Wales. Among them we may particularly notice the *Liber Landavensis* and the *Lices of the Cambro-British Saints* (both edited by his maternal uncle, the late Rev. W. J. Rees, F.S.A., rector of Casgob, Radnorshire); Dwnn's *Heraldic Visitations of Wales*, edited by Sir Samuel Meyrick; the *Iolo Manuscripts*; *Meddygon Myddfai*; and the other works issued under the auspices of the Welsh MSS. Society. But the masterpiece of his press is the *Mabinogion*, which was published at intervals, and completed in 1849. These three superb volumes would reflect credit on the press of any capital in Europe; and were it not for the imprint, few would have suspected that such a work could have proceeded from the small country town of Llandovery. It was, we believe, in reference to this remarkable specimen of typographic art that the present learned Bishop of St. David's complimented the printer as "the Bodoni of Wales." Sir Samuel Meyrick, in the introduction to the *Heraldic Visitations*, in mentioning Mr. Rees' name, writes: "His beautiful and splendid press has raised the typography of Wales from the most inferior to the highest possible character, and his unwearied efforts in this respect have shown his enthusiastic love for his country in deeds as well as professions. His compatriots, thus benefited by the exaltation of Cambria, owe him a debt of gratitude. Besides the care he has bestowed in printing this work, I am indebted for the great pains he has taken to render it accurate through his genealogical knowledge and the general aid he has so readily accorded whenever required." We may add that the quartos of the *Visitations* are not the only productions of his press, to which he contributed valuable notes and elucidations. He was, moreover, a skilled musician, and to the great attention he paid to the ancient music of Wales, and his superior knowledge of it, Mr. Brinley Richards paid a just tribute in a pathetic speech which he delivered at the late Harlech Eisteddvod.

In 1855 Mr. Rees disposed of the greater part of his business and removed to Tonn, which he considerably enlarged and improved, adding a spacious apartment for a library, which he filled with a most valuable collection of Welsh books and books relating to Wales. Among these treasures he would generally spend a portion of each day, principally engaged in his favourite archaeological pursuits. It would, however, be hardly justice to Mr. Rees' memory if we were not to mention that his exertions were by no means confined to literary matters and antiquarian researches. He was always foremost in the advocacy of every good cause, especially such as had reference to the benefit and improvement of the town of Llandovery. When the authorities of St. David's College

ungratefully declined the munificent proposal of the late Mr. Thomas Phillips of Brunswick Square, London, to found and endow a Welsh professorship at Lampeter, in addition to several valuable scholarships and many other favours conferred on that institution, Mr. Rees was mainly instrumental in inducing Mr. Phillips to confer the rejected boon upon Llandoverly, and the result was the foundation of the Welsh Collegiate Institution at that place, of which Mr. Rees was appointed one of the first trustees, and in which he always took a lively interest. He also exerted himself to give the inhabitants of that town the advantages of a railway which they now enjoy. For several years he acted as a magistrate for the county of Brecon, and latterly also for that of Carmarthen.

Though his health had for some years past been delicate, his last illness was only of a week's duration, and not until a day or two of his death was any serious apprehension entertained. He died peacefully at Tonn, with all his family around him, having just entered upon his sixty-sixth year. Mr. Rees was eminently a good man, a sincere friend, a true patriot, and a person highly respected in all the relations of life.

Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

WANT OF ACCURACY IN WELSH BOOKS.

SIR,—Welsh historical and topographical works are frequently depreciated, and justly so, for their lack of trustworthiness. Many things are stated in them which cannot be depended upon as strictly correct unless properly verified. Similar want of trustworthiness also exists as regards some Welsh MSS. of traditional lore. In them anachronisms and contradictions occur which cannot possibly be reconciled with any degree of satisfaction. The prevalence of such defects is a source of much annoyance to modern authors who desire to be truthfully correct in every statement they make. To render an historical work of any real value, especially if it be intended to be a standard work of reference, accuracy and trustworthiness are indispensable. When difficulties occur in Welsh MSS., which cannot be satisfactorily solved, it is no matter of surprise that their contents should be disbelieved or their verity questioned. Their inaccuracies, however, should not be attributed to wilful fabrication of facts with a view to impose on the credulity of the unwary, as it is sometimes asserted. On the contrary, they are to be traced rather to the lack of better information on the part of their compilers, or to the palpable carelessness of transcribers. Asser-

tions are made sometimes recklessly on mere surmise, and no care taken to authenticate them. The following are cited as a few instances, in some standard works, of statements which are incorrect, which are traceable either to the want of knowing better or to carelessness. They are adduced here in order to prevent others from quoting and repeating them in future publications, as well as to show the need of observing greater vigilance in the compilation of books.

In Williams' *Biographical Dictionary of Eminent Welshmen*, p. 296, it is stated that Llyr Llediaith, the grandfather of the brave Caratacus, "flourished in the early part of the sixth century", where "sixth" is evidently a misprint for first.

The *Geirlyfr Bywgraffiadol o Enwogion Cymru* (published in Liverpool in 1870) contains, p. 695, a translation of the account of Llyr given in the abovenamed work, without correction even of the glaring anachronism caused by the misprint.

In a work entitled *Geiriadur Bywgraffyddol o Enwogion Cymru* (published at Aberdâr in the same year), with a dedication to the Bishop of Llandaff, a somewhat inferior translation of the forementioned account is inserted (vol. ii, p. 235), but without rectifying the error of the misprint. The blunder is perpetuated also in a Welsh work which is now being issued from the press by Blackie and Son under the title of *Cymru Hanesyddol, Parthdegol, a Bywgraffyddol* (vol. ii, p. 208). That the anachronism should not have been discovered by the editors of any one of these three Welsh books, appears strange and unaccountable.

In Rees' *Topographical and Historical Description of South Wales*, p. 871 (published nearly sixty years ago), it is stated that Dr. Erasmus Saunders, the friend and correspondent of Edward Lhwyd, "was of the house of Pentre", Pembrokeshire; that he "was educated at Merton College, Oxford"; and that he was "rector of Morton-in-the-Marsh, in the county of Gloucester"; none of which statements are correct. A writer, under the name of Giraldus, in the *Haul Magazine* for Oct. 1866, p. 303, without taking the precaution to inquire into their correctness, repeats the above assertions in Welsh. In the *Geirlyfr Bywgraffiadol*, already alluded to (pp. 931-2), two of Rees' erroneous statements respecting Dr. Saunders, namely, that he "was educated in Merton College, Oxford", and that he "was rector of Morton-in-the-Marsh, Gloucestershire", are reiterated. It is right to mention, however, that the account of Dr. Saunders and of his son, furnished in the Appendix to this work (pp. 1092-4), is correct, except that Aberbechan, the place where the former died, is strangely converted into "Aberllechau". Gwilym Lley, also in the *Brython* (1861, p. 282), repeated the two errors of Rees indicated above. Dr. Saunders was educated at Jesus College, Oxford, and became curate of Blockley, Worcestershire, of which parish he was subsequently appointed vicar by Dr. Lloyd, Bishop of the diocese.

Williams, in his *Biog. Dict. of Eminent Welshmen*, p. 290, states

that "the fullest and most authentic account of Edward Llwyd is to be found in Owen's *British Remains*, 8vo, London, 1777." In the above-mentioned *Geirlyfr Bywgraffiadol*, p. 691, it is said, "there is a very minute account of Edward Llwyd in the *British Remains* by Dr. Owen Pughe." But the memoirs in the *British Remains* edited, not by William Owen, afterwards Dr. W. Owen Pughe, who was in 1777 only seventeen years old, but "by the Rev. N. Owen, jun., A.M.," are there stated to have been "transcribed from a MS. in the Ashmolean Museum, Oxford."

The Rev. Lewis Jones, vicar of Almondbury, Yorkshire, died August 26, 1866. The following week a brief obituary notice of him supplied by a person possessed of imperfect information and whose memory was defective, appeared in a local paper. Therein it was said that he had been preferred to the living of *Newport*, which he afterwards, it was added, resigned for the Rev. James Tedmore, at that time curate of Upperthong, near Holmfirth. But the writer did not say to what Newport he was promoted. A translation of the notice with its errors appeared in the *Haul* for Oct. 1866, p. 320, where Newport was rendered *Treflrueth*. It should be observed that there are two parishes in Wales which bear the name of Tref-draeth, one in Anglesey and the other in Pembrokeshire, and the English name of the latter happens to be Newport, to neither of which, however, was Mr. Jones appointed. But he was preferred to the benefice of Llandeuvand, near Caerleon (Caerlleon ar Wysg) and not far from Newport, Monmouthshire, which he resigned for the Rev. J. Tidmore (not Tedmore), curate, not of Upperthong but of Netherthong. At that time Upperthong was not a parish, had no church and no curate.

In *Llyfryddiaeth y Cymry*, pp. 77-8, is given the title of a work "by George Owen Hari, Parson of Whit Church in Kemeis." It should be remarked that the Whitechurch of which George Owen, as he is generally called, was rector, is here stated to be in Cemmaes, that is, in the hundred of Cemmaes, which is in the north-east of Pembrokeshire. This Whitechurch, which usually goes by the name of Eglwys Wen among the Cymry, is distant between three and four miles from Henllys, where George Owen resided. He was also rector of Llanfihangel Penbedw, upwards of four miles from Eglwys Wen. But the author of the *Llyfryddiaeth* by an unaccountable misconception has, in a note appended to the title of George Owen's book, made Whitechurch in Cemmaes to be Whitechurch near Saint David's in the hundred of Dewisland, in the western extremity of the county. The one is about five and twenty miles distant from the other. The error escaped the notice of even the careful editor¹ of the work, which is apparent from a foot note, in which he says that Whitechurch is called *Tregroes* by the Cymry, a name never applied to Eglwys Wen or Whitechurch in Cemmaes.

¹ The editor of the *Llyfryddiaeth* consulted a well known clergyman of Dewisland on the subject, and his note embodies the information he received in answer to his inquiries.—Ed. *Arch. Camb.*

The foregoing are a few of the numerous errors which I have come across in perusing Welsh books. With many authors it is too much the practice to place implicit faith in the assertions of others, without inquiring into their correctness. Dates and facts should not be adopted and recited without being authenticated and verified. By observing this precaution writers and editors would do much to preserve their own credit, as well as to save much trouble to persons who are burdened to discover the truth.

I remain, yours truly,

LLALLAWG.

INSCRIBED STONES OF WALES.

SIR,—Adverting to Mr. Brash's letter directed against me, in your July number, I find that he uses, in reference to the Bridell Stone, the following words: "I have already shown, beyond doubt, that there is no such form as *Netta* in the inscription; the language, formula, and characters of which are purely Gaedhelic. It is, therefore, a pure waste of time to spend further criticism on it." After making due allowance for the tone of this statement, the matter will be found to stand thus: He reads *Nega*, not so much because Mr. Longueville Jones did so, as because it suits him so to do, as will appear from the following words, which give us a kind of peep into his mental laboratory (*Archæologia Cambrensis*, 1873, p. 104): "Now such a prefix as *Netta* is not to be found in any of our indices of ancient names, as far as I have been able to examine; but the prefixes *Nec* or *Nech* are very common, as in *Nectan*, *Nechtain*, *Nechin*." It happens that Dr. Ferguson has also examined this stone, and confidently asserts the reading to be *Netta*. Further, Mr. Jones of Ystrad Meurig and the writer have done the same thing, and unhesitatingly agree with Dr. Ferguson; though in the difficult parts of the inscription we differ, I fear, from both Mr. Brash and Dr. Ferguson.

In the next place he shows that the *Vinne* of *Vinnemagli* occurs in such Irish names as *Finntan*, *Finchu*, and the like; which, as far as I know, nobody objects to, though one is at a loss to see exactly what is gained here by doing so, for do not our *Gwen* and *Gwyn* just as frequently and as regularly represent the prefix in question in Welsh names? It is needless to go through the same process in the case of the Old Irish *sen* and Welsh *hen*, "old". Then he identifies *magli* with *mael*, which he explains as meaning "bald or tonsured", and finds again in our *Brochmael*, now *Brochwel*. Thus these last must be also names of Irish origin, for the Welsh for Mr. Brash's *mael* happens to be *mool*, "bald". But the writer's contempt for the rules of Celtic philology in this paragraph does not culminate until he identifies *Vinnemagli* with the *Fianambail* of the *Four Masters*. Such being the case, it would, no doubt, be useless to remind him that *Gildas*, who wrote in the sixth century, calls one of the princes of North Wales *Maglocunum*, a name which in the *Annales Cambriæ* becomes *Maileun*, now *Maelgwn*.

À propos of the stone at Penrhos Llugwy, which Mr. Brash reads

IIIIC IACIT
MACCV DECCETI

the second line is to be read MACCVDECCETI. Both Mrs. Rhys and I have made a diligent search for the line above the V, but cannot find it; nor can I understand how it got into the drawing given in the *Archæologia Cambrensis* for 1864, p. 105. Seeing no necessity for regarding this name as Irish, I break it up into Maccud and Eeceti, which make, letter for letter, Machudd Echwyd, as suggested by Welsh tradition. Mr. Brash evidently thinks he has got hold of an unanswerable argument when he says, "Were I to find on the shores of Wexford or Waterford a sepulchral inscription to *Griffith ap Owen*, I should be fully as justified in claiming it to be Irish as Mr. Rhys is in claiming *Maccui Decetti* (*sic*) to be Welsh." As far as I know, nobody doubts that it is easy enough to distinguish Modern Welsh from Irish; but any one who has studied Old Welsh and Old Irish would readily admit the probability that the languages of the Welsh and the Irish, say in the fifth century, must have been very similar.

In the next place he touches on the Clydai bilingual stone, and reads the Roman inscription inaccurately, ETERNI FILI VICTOR, instead of ETTERNI, etc. It would seem that he had examined this stone about the same time as the others: it certainly looked rather unfavourable to the Irish claim, and we heard nothing about it from Mr. Brash until I ventured lately to guess the Celtic inscription: thus the *suppressio veri* was no longer of any avail, and he made up his mind to claim Victor as an Irish name, to be written Fector—what next? I am not at all inclined to grumble because he will persist in reading *f* for *v*, wherever that occurs among Celtic characters. Nor will it influence him in this respect, that I find *visaci* on the Pool Park Stone, which reads, in Roman characters, TOVISACI; or that Mr. Jones and I have rediscovered the stone of Vitalianus in the neighbourhood of Nevern, and find on it, in Roman letters,

VITALIANI
EMERETO

and in Ogham, *Vitaliani*. This habit of reading *f* for *v* in British Oghams forces him to treat the Cornish *Svoqquci* as *Sfaccuci*, and then, by some mysterious process, to reduce it to *Faccuci*. (*Archæologia Cambrensis*, 1873, p. 104.) But a letter more or less is, perhaps, of no great consequence; and, as to *Vitaliani* and such names, Mr. Brash, with O'Reilly's Dictionary in his hands, would make short work of them; though, perhaps, he will not feel so proud of his feats in that direction when he learns that we have, this side of the Irish sea, men who can, with the aid of Dr. Pughe's Dictionary, explain an inscription, or anything else, from any language under the sun, as genuine Welsh, and challenge a comparison of results with him when he reads the stone, for instance, of Cyngen as follows: "*Cu Nacen ni fi ill feto*", i. e., "Cu Nacen, a warrior pierced

(by) many wounds, (lies) beneath in silence"; or the Trabeg Stone, which he would have us read "*Bruscos maqi Calu oc oc*", and understand as meaning "Bruscos, the son of Calu, alas! alas!" (see *Archæologia Cambrensis*, 1869, pp. 149 and 163).

Finally, the reader need not be reminded that the Irish claim is not confined to the above British stones, but applies to *all* the most ancient of our inscriptions. I trust, however, that I have pointed out instances enough of Mr. Brash's method of investigation to prove that he is not likely to make it good,—at least before he has learnt to lay more stress on accuracy, extended his acquaintance with Irish literature beyond O'Reilly's Dictionary and the names appended to *The Annals of the Four Masters*; and, in fact, carefully read the oldest specimens of manuscript Irish extant. Nor will this avail him without thoroughly studying the sister languages and the rules of Celtic philology. In the meantime I think it reasonable, as the Welsh have been longer, to say the least of it, in possession of the Principality than the Irish, that the majority, if not all, of the old inscriptions in it should be regarded as commemorative of Welshmen, until it be proved that such cannot be the case; and that the finding in Ireland of a name known on an old monument in Wales, proves nothing beyond what is readily granted at the outset, namely that the Old Irish and the Old Welsh had a great many names in common, which both nations had retained from the time when they formed but one people.

As far as I am concerned I have no inclination to discuss the present subject any further, unless these considerations are attended to; and in any case I await the verdict of competent scholars such as Ebel and Stokes.

JOHN RHYS.

Rhyl: Sept. 17, 1873.

GWYTHERIAC NUNNERY.

SIR,—Until better informed, I cannot but believe that the Rev. D. R. Thomas has drawn a somewhat hasty conclusion in inferring, from the arguments given by him at pp. 204-5 of your April number, that the nunnery called Wytheriac, or Gwytheriac, by Tanner and Newcome, was identical with that at Efenechtid near Ruthin. First, though probable, it has not been conclusively proved that the latter was a nunnery at all. Monks, in old Welsh, were called *meneich* as well as *myneich*; and "E Venechtid" (*e* being another form of the article *y*) might stand equally for monk's house or monastery, or nun's house or convent; both of which English terms, as well as the corresponding Latin terms, *conventus* and *monasterium*, are also occasionally to be found employed in the inverse sense. Archdeacon Newcome's statement respecting the "composition between Reginald de Grey, Lord of Ruthin, and Anian Bishop of Bangor, reads as though its worthy author had himself conceived but a somewhat confused idea of the agreement it was intended to express; and,

without reference to the original, it is scarcely to be hoped that we shall be able to arrive at a trustworthy judgment on the matter. It is difficult to understand how either the Lord of Ruthin or the Bishop could have had "the liberty of enjoying the goods of deceased nuns, "seeing that nuns, when they enter the religious state, renounce the individual liberty of enjoying goods at all."

The legal document by which effect was given to the composition in question, whatever it was, was probably written in Latin; and if so, we gain at once the knowledge that "Gwytheriac" is a translation of *Gwytheriacus*, and "Gwytheriac nunnery" possibly of *Gwytheriacus conventus*. Here, then, we have got at the fact that "Gwytheriac" in the original passage was, in all likelihood, not a substantive at all, but an adjective,—a different thing altogether. "Gwytherin" may have been sometimes written in Latin *Gwytherium*, and from it the adjective *Gwytheriacus* would be a natural derivative; so that coupled with *conventus*, it would mean the convent at Gwytherin. But it might also have another meaning, although, in the absence of confirmatory evidence, it would be one that I should be loth to attach to it. Just as from Cluny, Latin *Clunium*, would be formed the adjective *Cluniacus* (*Anglicè*, *Cluniae*), a term well known to be applied to monks, wherever residing, who undertook to follow the same rule of life as that observed at Cluny, so Gwytheriac nuns may be taken to mean such as observed, though resident elsewhere, the rule of the nuns of Gwytherin. The hypothesis is not so improbable, the veneration for the memory of St. Winifred considered, and the wideness of the circulation of the story of her martyrdom; and, this hypothesis admitted, there would be no difficulty in inferring the probability that such a rule may have been established at Efenechtid.

The local tradition at Gwytherin, as I was informed some years ago when passing that way on horseback, is that an ancient farmhouse surrounded by ancient trees, near the road to Llanrwst, up the valley of Gwytherin Uchaf, is the veritable site of the convent founded by St. Winifred after her miraculous restoration to life through the agency of St. Beuno.

As to the argument drawn by Mr. Thomas from the "ankres" buried at Ruthin, it would seem to be of little significance when it is remembered that the village and church of Efenechtid are some two or three miles from Ruthin, and that the terms "anchorite" or "anchoress" have been attached to persons leading a solitary as well as religious life, rather than to those dwelling, for the same object, together in community.

I am, Sir, yours truly,

HOWEL W. LLOYD.

Postscript.—The original passage in Newcome's *Memoir of Gabriel Goodman*, printed at Ruthin, 1825, is as follows: "Reginald de Grey, the first Lord Grey de Ruthyn, came here about the year 1282, the first grant to him bearing that date. This grant must have somewhat interfered with the rights of the Bishop of Bangor; and

Lord Grey being disposed to do the Church a service by founding a new college of secular clergy, the Bishop of Bangor (Anian) was induced to enter into an amicable 'Composition' with the temporal lord. This 'Composition' was preserved among the archives at the Palace at Bangor, and is said to have been formerly lodged in Ruthin Church, and enrolled in a book of great antiquity called *The Swearing Bowke of the Town of Ruthin*. The most material feature of this 'composition' is that the Bishop stipulates not to ordain any of Lord Grey's vassals without his permission, as that act would emancipate them; and to have the liberty of enjoying [?] without molestation the goods of deceased nuns; the administration of the temporal goods of the Ladies of Gwytheriae Nunnery being, as it appears, a bone of contention between the temporal and spiritual lords."

The publication of so remarkable an instrument as this "Composition" would be very desirable, and may possibly be effected by the aid of the Bishop of Bangor or of the authorities of the Cathedral. Its meaning can scarcely be determined without a knowledge of the precise year of its execution and reference to the historical events of the time, in which, being one of confusion, landmarks and limits of property were not always rigorously adhered to.

H. W. L.

BOAR-WORSHIP IN WALES.

SIR,—I fear I did not express myself with sufficient explicitness in my query relating to this subject, as Mr. Brash appears to have misunderstood my meaning. What I said, or at least intended to say, was, that I should be thankful if Mr. Brash would refer me to some of the passages in the writings of the Welsh bards in which boar-worship is alluded to. It is useless to refer me to such a work as Davies' *Mythology and Rites of the British Druids*. A person who could find every line in the *Gododin* referring to the imaginary "Treachery of the Long Knives", supposed to have taken place at Stonehenge in the time of Hengist, and discover the Deluge, with its concomitants, in almost every pool of water, could of course see allusions to boar-worship in any passage of an obscure author where it might be convenient to find them.

I remain, Sir, yours truly,

W. H. P.

WELSH WORDS BORROWED FROM LATIN.

SIR,—Excellent and instructive as is Mr. J. Rhys' commencement in your last number of his glossary of "Welsh Words borrowed from Latin, Greek, and Hebrew," I am anxious to enter a protest as early as possible against the assumption that nearly all of the examples specified are so derived; whereas proof of no more than a common origin is adduced, leaving it more than possible that the Greek, Latin, and Cymrie forms may all have been derived from an earlier root pre-existing in some branch of the common Aryan

tongue. In the case of *allt*, "a hill", for instance, it is difficult to conceive that the primitive Cymry should have been destitute of an expression for so common an object until after the arrival of the Romans. And so far from the word becoming *gallt* by the subsequent assumption of a prothetic *g*, it appears to me more probable that the prothetic letter was originally *c*, from a form which became *collis* in Latin; next *g*, as in *gallt*; and finally *allt* by the rejection of the *g*, in which shape it is preserved in its aspirated Welsh and its Latin unaspirated form.

Not to multiply instances, I must acknowledge that I see no reason why such words as *arch*, *arian* (Gr. ἀρχή), *arf*, *asyn*, *aur*, *barf*, are to be considered similarly as godsendings from the Romans to the Cymry. Such primitive terms must surely have descended to all alike from some exceedingly early forms of their common ancestral language. I am unfortunately ignorant of Sanscrit, but should think it not improbable that it would be found to contain the roots of many such words. Examples of Sanscrit roots of Greek and Latin words are to be found in abundance in White's edition of Riddle's Latin Dictionary, and in Scott and Liddell's Greek Lexicon. Similarly with regard to *brachium* (Gr. βραχίον, in which χ contains the aspirate), I am at a loss to comprehend why the *i* in the original stem, βραχι, should be assumed, in the successive stages of derivation, to have been lost in *brech*, to reappear in *breich* and *braich*, if not merely to comply with the requirements of the theory in question. Were the Cymry, indeed, indebted to the Romans for the discovery of the use of their bodily as well as military arms, since on their conquest by them they had still to learn the simple term to describe them by? Again, which is the more probable, that the Welsh word *bad*, "a boat", is derived from the mediæval Latin word *battus*, or *battus* from *bad*; originally, doubtless, *bat*? Does Mr. Rhys mean us to understand that the Cymric is a later form of Aryan than the Latin and Greek?

I remain, yours truly,

HOWEL W. LLOYD.

Archæological Notes and Queries.

Query 21.—Môr UDD.—Is *Môr Udd*, the Welsh designation of the English Channel, equivalent to the *Mare Ictium*, *Itium*, or *Iccium* of Latin writers? The word *udd* signifies in Welsh a lord or king, and *Môr Udd* may be literally translated "the king's sea or channel." The same channel is, I believe, called *Muir 'n-Icht* by the ancient Irish annalists.

MEIRION.

Miscellaneous Notices.

MEMORIALS OF THE CIVIL WAR.—It may interest our readers to learn that the Rev. John Webb of Tretire, who united to the accurate research of an antiquary the learning of a sound scholar, and who is so well known to the public by his introduction to *Bibliotheca Gloucestersis* (1821), a series of tracts relative to Colonel Massey's gallant defence of the city of Gloucester; and as editor, for the Camden Society, of the *Household Roll of Bishop Swinfield*, and of the *Military Memorials of Colonel John Birch*, left at his death a manuscript entitled *Memorials of the Civil War between the King and the Parliament from 1641 to April 1645*, particularly as it affected Herefordshire and the adjoining English and Welsh counties. This work is the result of a long life's study to elucidate the local history of this momentous period, and so contains an abler and more comprehensive view of the subject than has hitherto appeared, or is likely to appear, from another pen. His son, the Rev. T. W. Webb, has arranged the manuscript for publication in two volumes octavo, with many illustrations. Price to subscribers, £1 : 11 : 6. It is satisfactory to add that many names are already on the subscription list, and that a few more will suffice to launch a work which we confidently recommend as worthy to fill a place in the libraries of the members of our Society. Subscribers' names are received by the publisher, Mr. Hull of Hereford.

"Y GREAL."—We are happy to announce that the *Greal*, being the first instalment of the Selections from the Hengwrt MSS., with translations and notes by Canon Williams of Rhyd y Croesau, is now in the press, and that the first half-volume is expected to be ready about Christmas. Having some years ago had the opportunity of reading the unique MS. at Peniarth, we can assure all lovers of Cambrian mediæval lore that the volume is one of extreme interest. Whoever the writer was, he must have been a most consummate master of idiomatic and elegant Welsh diction.

THE LATE REV. JOHN BANNISTER, LL.D.—We much regret to find that Dr. Bannister, Vicar of St. Day, Cornwall, and author of *A Glossary of Cornish Names*, is numbered among the dead. He expired on the 30th of August last, aged fifty-seven. Though not a member of our corps, we cannot allow his removal to pass altogether unnoticed, as any diminution in the number of the small band of Celtic scholars is a loss that cannot but be deplored. Dr. Bannister was, at the time of his death, engaged upon two or three works bearing on the ancient language of Cornwall, which he intended to publish, and to which we called attention in a late number of this Journal.

Cambrian Archaeological Association.

THE TWENTY-EIGHTH ANNUAL MEETING

COMMENCED AT

KNIGHTON

ON

MONDAY, THE 4TH OF AUGUST, 1873,

AND TERMINATED ON THE FOLLOWING SATURDAY.

THE preliminary arrangements had been effectually carried out by the Local Committee, consisting of the following gentlemen:

CHAIRMAN.

RICHARD GREEN PRICE, ESQ., OF NORTON MANOR.

LOCAL COMMITTEE.

The Rev. Sir G. F. Lewis, Bart., Harp- ton Court	Rev. E. J. Green, Leintwardine
Sir John Walsham, Bart., Knill Court	J. Green, Esq., Kingston
Henry Ayre, Esq., Knighton	G. A. Haig, Esq., Pen Ithon
R. W. Banks, Esq., Ridgebourne, Kington	Rev. Benjamin Hill, Norton
Capt. James Beavan, Presteigne	C. E. Lomax, Esq., Pen y Bont
Rev. James R. Brown, Knighton	J. P. Medicott, Esq., Knighton
H. O. Brown, Esq., ditto	Rev. D. R. Murray, Brampton Brian
E. Coates, Esq., Combe House, Pres- teigne	Thomas Peters, Esq., Knighton
C. J. Covernton, Esq., Knighton	G. H. Phillips, Esq., Abbey Cwm Hir
A. W. Crichton, Esq., Broadward	R. D. G. Price, Esq., Nant y Groes
Rev. James Davies, Moorcourt	Rev. T. Owen Roake, Clungunford
Rev. E. L. Davies, Knighton	Rev. John Rogers, Stanage Park
E. M. Evans, Esq., Llwynharriod	Isaac Rutter, Esq., Knighton
	Rev. T. J. Thirlwall, Nantmel
	Rev. W. W. Vaughan, Llandeugly
	Stephen W. Williams, Esq., Rhayader

MANAGERS OF EXCURSIONS.

C. J. Covernton, Esq. Stephen W. Williams, Esq. G. Green, Esq.

CURATORS OF MUSEUM.

Rev. J. R. Brown H. O. Brown, Esq.

LOCAL TREASURER.

J. P. Medicott, Esq.

LOCAL SECRETARIES.

William Banks, Esq.

W. Oakley Banks, Esq.

MONDAY, AUGUST 4.

THE General Committee met at the hour of seven, when the Report was read and approved of, after which the Meeting was opened by Professor Babington in the absence of the out-going President, Sir Joseph R. Bailey, who had been prevented coming by important business of a public nature at Hereford, and written to express his regret at not being able to attend, and in person introduce his successor, the Hon. Arthur Walsh, into the chair. Mr. Babington, after alluding to the agreeable Meeting of the past year at Brecon, and the untiring services of the President in promoting its unqualified success, invited the in-coming President to occupy his chair.

The President, after heartily welcoming the Society to the county of Radnorshire, expressed his fears that his slight acquaintance with the subject rendered him hardly qualified to preside over a meeting of archæologists. That he had not better qualified himself in this respect was not because he was indifferent to the study and science of archæology. On the contrary, he fully appreciated its value and importance. When he recollected how much archæologists have in former days done towards laying open to our views facts which had remained concealed for ages, and which might have still been unknown but for the labours and researches of men devoted to the subject, all must acknowledge how great a debt of gratitude they owe to such men and such a study. It was owing to the laborious researches of men like Belzoni in Egypt and Layard in Assyria that we know, to some extent, the history of past ages in those countries, beyond what might be learnt from the Sacred Writings, the statements of which have been in so many instances so wonderfully confirmed by discoveries of actual memorials of the earliest times. To such men and such a science he thought all must feel deeply grateful. Of course this country could not boast of such objects of interest and importance as those he had named, yet he thought that the Association could not have fixed on a spot in the British isles in which they would find more objects of interest which would amply remunerate them for their exertions. The greater portion of those objects would recall to their minds the time when this island was not a united whole as at present, but a scene, through its length and breadth, of fierce conflicts and intestine wars. Nor was there any district which contained more numerous or finer examples of those strong works which crowned the summits of its highest and steepest hills; where, no doubt, the last struggle of

Caractacus was fought, although it may not have been satisfactorily determined on which of them the fatal event did really occur. Leaping over seven hundred years, they found the Britons still struggling against their Saxon foes, and the latter erecting the vast embankment known as Offa's Dyke, extending from the lower Severn to the Dee; important remains of which, not far from where they were then assembled, would be visited in the course of the proceedings of the week. It was in this county also that Owen Glyndwr unsuccessfully headed his countrymen in his insurrection against the house of Lancaster; while near it, in the adjoining county of Hereford, the victorious Lancastrians were in their turn crushed at Mortimer's Cross. He would not detain them longer, as he was inclined to follow the advice once given by a veteran statesman to a young aspirant of parliamentary honours, namely, to speak only of what he knew. He hesitated, therefore, to enter on subjects with which these present were so much better acquainted than he could pretend to be. He thought, however, that with fair weather the visitors would, in the course of their excursions, have an opportunity of visiting remains which would amply repay the time and exertion expended in their careful examination.

Mr. Barnwell was then called on by the President to read the following Report:

"Your Committee congratulate the members on their assembling in a district which, notwithstanding its archaeological attractions, does not appear to have received that careful examination with which so many other parts of Wales have been explored by the Society. That Society having nearly reached the thirtieth year of its existence, it has been sometimes assumed that it must, by this time, have completed the work for the doing of which it was originally established, and must have visited every district in Wales that was worth visiting. The presence of the Association in Knighton is a sufficient answer to one of these assumptions; while the other is no less refuted by the additions still constantly made of discoveries of interest, which, from their remote and secluded situations, have been hitherto known only to those who lived in their immediate neighbourhood. Hence it may be legitimately inferred that had this Society existed some seventy or a hundred years back, it is impossible to imagine how much of what has since utterly perished might have been preserved either in actual existence or in faithful descriptions and illustrations. As the same work of destruction is still going on, although it is to be hoped with less vigour and heedlessness than in former times, the use and importance of a Society devoted to the preservation and illustration of antiquities must be evident to and ought to be appreciated by those who think that a knowledge of past times and manners is of some value as regards both the present and the future. Our Society, therefore, may justly claim to be considered as deserving well of Wales, as it has collected in the numerous volumes of the *Archæologia Cumbrensis* such a mass of valuable and miscellaneous information.

"Among the most important circumstances of the past year is the defeat of a barbarous attempt. The same attempt had been previously made more than once, but was on each occasion successfully opposed by the better educated and more influential members of the Corporation of Tenby. This contemplated barbarism was the demolition of the mediæval walls of the town, and especially the great south gate, the most interesting part of the ancient defences. Lately, however, from some unexplained cause the attempt was repeated; and this time being approved of by a majority of the Council, the work of destruction would have at once commenced but for the interference of certain persons, among whom were members of this Association, who appealed to the Court of Chancery, and obtained an injunction to stop all action in the matter. The Association, together with other leading societies, had on the former occasions publicly protested against the destruction of these remains; but, as appears, with no permanent effect; and but for the spirited action of these gentlemen, the irreparable mischief would have been perpetrated. Your Committee, under the circumstances, think that the public thanks of the Association should be tendered to those who have thus come forward in the cause.

"During the past year the Society has lost two of its oldest members, who have been closely connected with its earliest days. One of these is the Rev. Dr. Wilson, formerly President of Queen's College, Oxford; the other the late Mr. Rees of Tonn, to whose energetic and effective services the Association has been so many years indebted. Those who were present at the last Annual Meeting need not be reminded how much the success of that Meeting was due to the prominent part he took in all the proceedings.

"Your Committee regret that they are not able to announce that any decided progress has been made as regards the publishing the incised stones of Wales, beyond that Professor Westwood has recommended the employment of the autotype process. Since the last Report names of new subscribers have been added to the list; which, however, is still very far from the number required. These additional names are those of the late Wm. Rees, Esq.; M. Gaidoz; Thos. Powell, Esq., Llanwrtyd, Breconshire; Miss Wynne Edwards and Miss M. C. A. Wynne Edwards of Rhuddlan; P. A. Griffiths, Esq., Oskosk in the United States; the Rev. Watkin H. Williams of Bodelwyddan, St. Asaph; Rev. E. Jones of Llanefydd (two copies); and Miss M. Jones of Penmaen near Machynlleth. The whole number of names is thirty-one; the number required being at the least one hundred and fifty. The whole work will be probably completed in three parts, the price of each part being half a guinea.

"The first volume of the *Revue Celtique*, by M. Gaidoz, is now complete, and may be procured on application to either of the General Secretaries.

"*The Churches and Castles of Denbighshire*, by Messrs. R. Lloyd Williams and Underwood of Denbigh (mentioned in the Report of last year), are now completed, and fully bear out what was then

stated concerning them. If such an excellent example could be followed out in the other counties of the Principality, there would be secured a record of ecclesiastical Wales of the present day,—an acquisition of so much importance at a time when our primitive and ruder churches are being swept away to be replaced by others built too often without the least reference to local style or peculiarity.

“Another important addition to our Welsh histories is the now nearly completed one of the diocese of St. Asaph, by one of our members, who has shown, by what has been already published, how well qualified he is for such a work, without which no library in Wales can be considered complete.

“Your Committee regret that they are not able to report favourably as to the intended index of the Third Series of the *Archæologia Cambrensis*, no offers from members having been made since last year; while those who had offered have not, with very few exceptions, sent in the result of their labours.

“The number of members still continues to increase, and the general state of the Association is in all respects satisfactory; but your Committee would suggest that the Local Secretaries as well as the members in general should never fail to communicate to the Secretaries or Editorial Committee all new discoveries as they occur. From want of such diligence and care much valuable information has been lost, which should have found its way to the pages of the *Archæologia Cambrensis*.

“Your Committee cannot conclude their Report without alluding to the Meeting held at Brecon last year under the presidency of Sir Joseph R. Bailey. That Meeting was not only highly successful as regards the interest of the objects visited, the value of the communications, and the pleasant excursions, but also in the increased interest excited in the district, as evinced by the numerous additions then made to the list of members, and recorded in the Report of that Meeting. Among others to whom the Society is indebted for this success must be named the President, who infused into the Meeting generally much of that heartiness and spirit which he himself displayed in superintending the proceedings. Your Committee would, therefore, propose that the thanks of the Association be given to Sir Joseph R. Bailey for his most efficient services, and also for his courteous hospitality.

“Your Committee suggest also that Lord Clermont be elected one of the Patrons of the Society; that Sir Joseph R. Bailey, Bart., M.P., and the Venerable Archdeacon Ffoulkes, and G. T. Clark, Esq., be elected Vice-Presidents.

“The retiring members of the Committee are, J. W. Nicol Carne, Talbot Bury, and E. A. Freeman, Esquires; and your Committee recommend that these gentlemen be re-elected.

“The following members have joined the Association since the last Report was issued, and now await formal confirmation of their election:

SOUTH WALES.

"T. W. Higgins, Esq., Gwyddfa, Pen y Bont, Radnorshire
 Rev. Lewis Price, Vicar of Llywel, Breconshire
 J. R. Cobb, Esq., Brecon.

NORTH WALES.

Mrs. Lloyd Roberts, Tan yr Allt, Llandulas, Abergele.

ELSEWHERE.

T. Walter Evans, Esq., Liverpool
 Rev. W. V. Lloyd, H.M.S. *Wellington*."

Professor Babington moved that the Report be adopted and printed. He congratulated the members on its very satisfactory character, and thought that no one could refuse to acknowledge how much good service the Society had done to Wales by the numerous volumes it has published. In the pages of the *Archæologia Cambrensis* an immense deal of valuable information had been recorded, and would, therefore, be preserved for future generations. Even at the present day farmers were anxious to clear their fields of stones, however valuable they might appear to antiquarians, and hence the irreparable loss of such monuments must go on with more or less activity. The same may be said of our ancient churches, or rather of their restorations, during which details of interest were often swept away without the slightest apparent reason, and which might have remained as unquestionable evidences of what the original building had once been. He therefore repeated his conviction that it was of the highest importance that some such record should exist, and that the Society in thus recording was doing a very good work.

The motion having been put was carried, after which Mr. M. H. Bloxam, at the request of the President, read some notes on the little mountain church of St. Patricio, four or five miles from Crickhowel, which will be printed in the Journal. The most remarkable things in the church are two stone altars, which have been rood-loft ones, being the only two such altars Mr. Bloxam has found *in situ*. There is also a singular adjunct at the west end of the building, which the speaker conjectured to have been a *recluserium* or *domum inclusi*, the residence of an anchorite. Here also was a stone altar *in situ*. Mr. Bloxam also alluded to the curious effigy of a pilgrim in the church of St. Mary, Haverfordwest. This has an outer dress over the *tunica talaris*; and suspended by a strap over the right shoulder is the scrip, or pilgrim's bag, on which are represented the usual escallop shells. The *bourdon*, or staff, appears under the right arm.

Mr. Barnwell, thanking Mr. Bloxam for his valuable information, observed that one great advantage of meetings like the present one was that light was often thrown in an unexpected manner on diffi-

cult points and former errors. This was the case with the effigy in St. Mary's, Haverfordwest, which has been described in the *Archæologia Cambrensis* as of the fourteenth century, and representing a merchant with his purse; the shells having been, in the obscure light, mistaken for the conventional heraldic forms of ships.

The Rev. D. R. Thomas made a communication from Mr. John Rhys of Rhyll, one of the Inspectors of Schools in Wales, respecting the well known inscribed stone of AIMILINVS, described in the *Archæologia Cambrensis*, 1855, p. 46. This stone, now in Pool Park near Ruthin, and opposite Lord Bagot's house, was removed some years ago from its original situation, about two miles distant, on a mount which is apparently not artificial, known as Bedd Emlyn. Mr. Rhys and Mr. Thomas have carefully examined the stone, and think S precedes A, making it the name SAIMILINVS; but the supposed S is part of the curiously formed A of debased character, but totally unlike the A in the other part of the inscription, TOVISACI, the Latinised form of Twysog. These gentlemen, however, did make the very curious discovery that the stone has decided Ogham characters; a fact that escaped the notice of the members who visited the stone during the Ruthin Meeting, as well as of those who have examined it frequently. As far as could be made out, the Ogham characters did not give the same reading as the Roman ones. This is supposed to be the first discovered Ogham inscribed stone in North Wales: those already known are in the southern division.

A short discussion on the Ogham question succeeded, and was followed by a paper on the great Camp of Wapley, which the Rev. James Davies of Moorcourt contributed, and which is printed in this number of the Journal. This grand work was visited by the Association from Kington in 1863, and is briefly described in the Report of the Meeting of that year. Mr. Davies pronounced a very decided opinion that it was not a mere temporary retreat from hostile neighbours, such as may be referred to an earlier date than the Roman invasion of this country. Its more numerous and more formidable defences were on the eastern side, as if the principal danger was expected in that direction; and was, as suggested by Mr. Davies, one of the successive lines of defence formed by Caractacus as he gradually retired towards the west,—a line of which the Severn and earthworks on the Malvern range were probably the foremost defences. It was remarkable as containing a spring of water said not to fail in the hottest summer. In the Report of 1863 the desirability of having an accurate plan made of the Camp is mentioned, and this has been done by the liberality of Mr. R. W. Banks of Ridgebourne, who has presented it to the Association.

The usual notices of the proceedings of the next day were then announced by Mr. R. W. Banks, and the meeting terminated.

TUESDAY, AUGUST 5.

EXCURSION.

The first portion of the day was devoted to the examination of a series of grand earthworks which effectually command the district. The first of these fortresses examined was that of Castle Cwm Aran, which appears to have been originally a native work, and subsequently transformed into an early mediæval stronghold. The *Annales Cambriæ* (p. 59), under 1195, state, "*Rogerus de Mortuo Mari castellum Cameron (Cwm Aran) firmavit*"; thereby inferring that a castle existed previous to that date, and which may, perhaps, have been a native stronghold, of which it has the usual characteristics. The Castle now existing consists of a central work nearly eighty yards long, and of oval form, surrounded on all sides by a strong fosse, except on one side, the base of which is washed by the Arran brook, and is naturally too precipitous to require any artificial defences. An outer entrenchment surrounded the whole, both extreme ends of which terminated on the edges of the cliff. Below is a flat circular space, a kind of outer ballium, and which is undoubtedly a later addition to the original work, and most probably the work of the Norman lord.

About a mile to the west is another ancient work of the same early character, but much more extensive. It is circular, and includes a space of at least twelve acres. It is called Castle Bank in the Ordnance Map. An outer line of entrenchment protects the western side, in which is situated the entrance.

In the same direction (westward), on the lower part of the slope surmounted by the Gaer, is a large enclosure which forms a kind of outwork to the fortress above; or if the fortress was occupied as a permanent residence, it might have been an enclosure for the cattle of the inhabitants. The Gaer itself is probably the finest example of this type of hill-fort in Wales. The form is a rectangular oblong, the angles having been somewhat rounded off, which circumstance seems to have induced the author of the *History of Radnorshire* to assign its construction to the Romans. They may have subsequently held it as a strong post; but no one who is acquainted with such works can doubt its origin. Its situation, commanding the narrow valley of the Ithon, along which the Roman road runs, must have made it of great strategical importance while the country was still unsettled. It has been supposed by more than one competent judge to have been the scene of the final struggle of Caractacus with the Romans. Nor is the conjecture unsupported, as its situation and local accidents correspond to the description of Tacitus better than any other of the claimants for the honour, and especially the three which bear the name of Caractacus; but none of which

could have well been the scene of the engagement, if the account of Tacitus is to be considered tolerably accurate.

As stated, a Roman road passes immediately under the hill, and leads direct to the church of Llanddewi; but this portion is now a deep ditch, in places overgrown with briars and weeds, the more modern path running close by and parallel to it. The church of Llanddewi has been rebuilt, and contains nothing of interest. The late Norman south doorway has also been replaced, but with some of its members replaced in a bungling manner.

There are the remains of a good wooden ceiling of the Tudor period in a house near the church.

Here the carriages met those who had visited these hill castles, and proceeded to Abbey Cwm Hir, where the members were received with cordial hospitality by Mr. G. H. Phillips. The remains of the Cistercian Abbey consist of little more than portions of the walls of the nave. The late Rev. W. J. Rees of Casgob, in his able account of the Abbey in the *Archæologia Cambrensis* of 1849, thinks that the choir was never built, and that the services were held in the eastern end of the nave. Leland says of it, "that no church in Wales was to be seen of such length, as the foundations of walls there begun showed"; but he further on states that the third part of the work was never completed. Mr. Rees, however, says that "there were no traces of the foundations of walls of the eastern side of the transept, nor any of those of the choir, which had been begun, were to be seen; so that the whole length in Leland's time cannot be ascertained. The length of the nave at present is 242 feet. The six rich thirteenth century arches in Llandloes church, and engraved in Mr. Rees' account, are said to have been brought from this Abbey; but it has not been stated whether the bases of the piers have been compared with the remains of those at Cwm Hir, and until this has been done the accuracy of the tradition cannot be tested. The few piers and mouldings still remaining in the ruins of the Abbey are plain but good examples of thirteenth century work. The property was purchased in 1833, when the owner cleared away the rubbish which had remained so long undisturbed in such a secluded district; the sites of the abbot's apartments and other portions of the conventual buildings were then laid bare; but no plan seems to have been made of them, and they have either been removed, or are still under ground.

At the evening meeting, in the absence of the President, Professor Babington occupied the chair, and commenced the proceedings by some observations on the principal features of the day's excursion, and more particularly the great camps. Although these were usually called British, he did not think the actual dates of them could be even suggested. They may have been, and probably were, anterior to the Roman period; but were, no doubt, subsequently used as strongholds during the later struggles between the Normans and Welsh.

Mr. Bloxam referred to the remains of Cwm Hir Abbey, and

thought that much additional information concerning the original arrangements and buildings may be yet ascertained by judicious excavations of the ground.

The Rev. James Davies alluding to the Gaer, stated that he thought it was probably the last of the various lines of defence against the Romans advancing from the east, and that it was probably here that the final victory was won by the invader. He mentioned that Dean Merivale, after a careful examination of the supposed sites of the engagement, had come to the same conclusion as himself, as would appear by an extract from the Dean's *History of the Romans under the Empire*, which he read.

Mr. Barnwell, while acknowledging that the situation of the Gaer corresponded to a considerable extent with the description of Tacitus, thought that unless stones had been carried at much cost of labour to form the walls of defence mentioned in Tacitus, the defences must have been of earth rather than stones; for had these formed the main defences, as occurs in well known cases in North and South Wales, remains of these stones would probably have existed. Their entire absence may, to some small extent, militate against the views of Mr. Davies on the Caractacus question.

Mr. Bloxam suggested that the fact of no remains of Roman arms having been found at the Gaer, argued nothing against the theory that this was the scene of so important a battle; for it was a well known fact that although other Roman relics were constantly discovered, that of military arms was of exceedingly rare occurrence.

Mr. Stephen Williams of Rhayader read a paper on some of the Radnorshire churches, which will appear in the Journal. Those of Llanbadarn Fynydd, Llanano, and Llanbister, were particularly noticed, accompanied with numerous drawings and photographs. In the last mentioned church a considerable part had been screened off for the purposes of a schoolroom,—a custom, he thought, not uncommon in Radnorshire. He alluded to what had been lately done for the illustration of the churches in Denbighshire by the admirable work just issued by Messrs. Lloyd Williams and Underwood of that county, and he hoped that the inhabitants of Radnorshire might have the same done for their county.

Professor Babington, in thanking Mr. Williams for his paper, heartily endorsed what he had said respecting the importance of such a work as that of the Denbighshire churches, a copy of which was then lying before him, and well worth the careful examination of those who were present; and he knew no one better qualified than Mr. Williams himself to undertake the Radnorshire churches in the same manner, and he hoped that the gentlemen of the county would give him their effective support.

Mr. Bloxam directed the attention of the members to two sepulchral effigies in St. David's Cathedral, which had hitherto not been recognised as being those of archdeacons, as denoted by the manner in which the stole was worn.

The Rev. D. R. Thomas read a paper on the boundaries and iden-

tifications of certain abbey lands, entitled "Monachi de Mochrader." This will appear in the Journal.

Mr. Ernest Hartland followed with an account of Llowes Cross near Hay, which will also be found in the present volume.

WEDNESDAY, AUGUST 6.

After crossing the boundary into Shropshire, the first halt made was at the base of the hill surmounted by a strong camp known as Caer Caradoc as well as the Gaer Ditches. The latter name may be called the correct one, as the fortress cannot well have been the scene of the last struggle with the Romans, unless the description of Tacitus is to be entirely set aside. The camp is, however, a fine specimen of its class. It is nearly circular, and, as in some other instances, seems to have had an eastern and western entrance. The west side being more accessible, had three strong lines of defence; that on the east only two. The extensive prospect it commands must have made the work of importance as an outlook.

Clun Church next attracted attention. It is a fine late Norman church with several interesting details. It has, however, undergone many alterations at various times. During the fifteenth century the north aisle was added, so that the Norman clerestory windows opened into it. At the east end of this aisle is a curious square canopy attached to the ceiling, and overhanging the altar below. A southern aisle has also been added; but the eastern portion of it was destroyed during the civil war, and was never rebuilt. The remaining portion of this aisle seems to have been divided into chapels, but some uncertainty exists as to their use. The handsome wooden roof of the north aisle is of the fifteenth century. The south doorway, of the thirteenth century, is not the original one, having been built at the time when the addition was made to the south aisle. Near it, on the left, in the exterior wall, is a monument of the fourteenth century. Other examples of such exterior tombs were noticed in the district. The pier-arches lean inwards to a most remarkable extent. They have, however, been in this position so long that no danger is anticipated. The font is of late thirteenth century, and there is a considerable quantity of the original oak benches preserved. The lych-gate is ancient, but in a very neglected state; as, indeed, may be said of the church in general, which does little credit to the taste and piety of those who are responsible.

The remains of Clun Castle consist of a square, lofty, massive tower, built in one of the angles of, and forming part of the defences of the inner bailey. Of the wall which surrounded the bailey only a small portion remains near what was the gateway, the ruins of which still exist. The outer bailey, which is very extensive, has probably been defended by earthworks only. The castle is said to have been built in the time of Henry III, but has the appearance of being

somewhat earlier. Another account assigns it to the time of Stephen. There is a hospital in the village, founded in 1614 for fourteen poor brethren and a warden. The buildings consist of a quadrangle having a small chapel in one of the angles. There are several early remains of earthworks near the town, but these were not visited, for want of time. The principal inn is the "Buffalo", and the same name occurs elsewhere in the district. As the animal does not appear in heraldry, the suggestion of the Rev. James Davies that this animal was adopted as a sign in honour of the Buffaloes, first imported from India by Lord Clive, does not seem improbable.

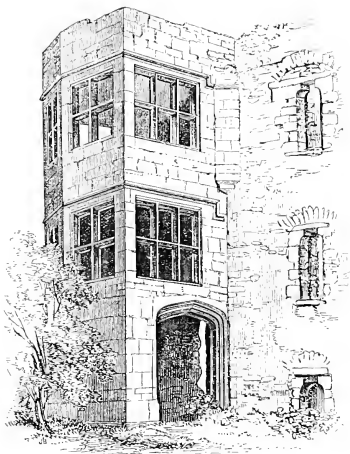
On the return home a short halt was made at Clunbury Church, which is principally Norman. Here also, as at Clun, is a tomb in a recess of the exterior wall, and under a window of two lights of somewhat unusual character, both being of the fourteenth century.

Hopton Castle, the last object visited in the excursion, consists of a square well-proportioned tower, having mouldings of the fourteenth century. As Henry II gave Walter de Clifford a castle here, it must have been replaced by the present structure. The outer works are extensive, but there are no remains of walls. It was intended to have ascended Coxwall Knoll, but the visit was put off until the next day. There was no meeting in the evening.

THURSDAY, AUGUST 7.

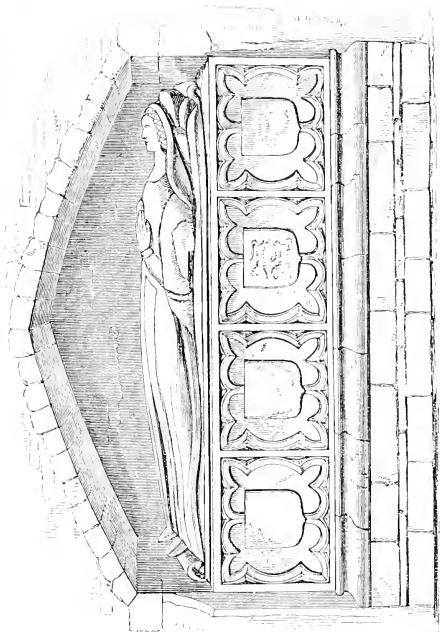
Coxwall Knoll is one of the heights which have disputed the honour of being the scene of the great battle, and its claims have been supported by no less distinguished authorities than General Roy and Sir R. C. Hoare. This hill is detached and is divided into two summits by a kind of gorge running across it. On the north and east sides where the ascent is not very steep several entrenchments have been made; but on the south side, next the Teme, and which is very steep, there do not appear to have been any artificial defences. There is, however, no higher ground to which the defeated Britons could have retreated, mentioned in Tacitus. The hill, however, is so densely wooded that any accurate examination of the position in a limited time was hopeless; but as far as could be made out, no remains of stone defences are discoverable. The question has been ably discussed in the *Archæologia Cambrensis* of 1851 by Mr. W. W. Ffoulkes, who argues very fairly for the Breidden Hill, near Welshpool, which does retain to this day remains of formidable stone defences occurring here and there where the ascent is easier.

Brampton Brian Castle and Church were next inspected. Both have been fully described by Mr. R. W. Banks in the journal of 1867, the illustrations of which article are here reproduced for the benefit of those members who may have more lately joined the Association. The present parish church stands on the site of an older



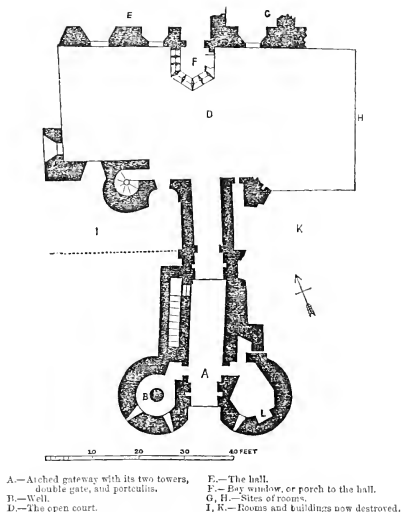
BEAMPTON BRIAN CASTLE—BAY WINDOW.

East Side, in the Court.



MONUMENT IN BRAMPTON BRIAN CHURCH.

one, the only remains of which is a tomb of a female holding a heart in her hands, and which Mr. Banks thinks represents the daughter and heir of Brian of Brampton, who conveyed the estate by marriage to the Harleys, as the only coat of arms not obliterated is that of Brampton. Of the original castle only a gateway and a fragment of the main building remains, in front of which latter an addition of the Tudor period was made. The earliest portions are of the



PLAN OF BRAMPTON BRIAN CASTLE.

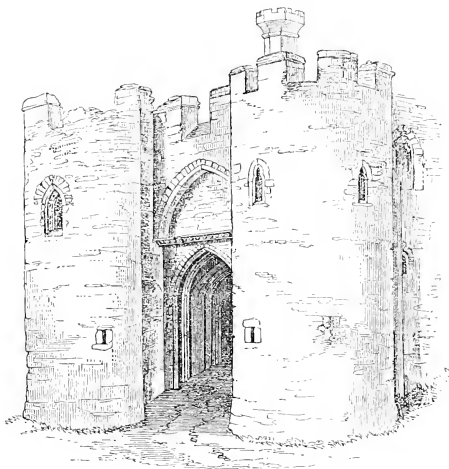
time of Edward III. The building was, however, originally much more extensive than the present ruins would indicate, for in the cellar of the modern house, partly above ground and to the north-west, are portions of the old wall with a doorway and window, according to Mr. Banks' statement, as owing to the absence of the occupier access to this part was impossible. Mr. Banks read to the

members some interesting details of the history of the castle, some of which have already appeared in the Journal. Brandon camp was to have been examined, but a view from a short distance was all that time permitted. It is well known as a Roman camp, adjoining a branch of Watling Street. A halt was made at Leintwardine, a small village within a large square enclosure of decidedly Roman character, and conveniently situated on the junction of the Teme and Clun. A considerable number of Roman remains of various kinds have been found here, some of which are in the hands of Mr. Evans, the intelligent clerk of the parish. The proximity of two such Roman camps is unusual. The church, with the exception of the tower, has been restored. The tower is one of very fine proportions and height, and very unlike the general character of the church towers in the district.

The remains of Wigmore Abbey, now occupied as farm premises, were examined. The only perfect portion is the great barn described by Mr. Blore in the Journal of 1871, and illustrated by an engraving from his pencil, where also will be found views of the north and south sides of the great hall, together with the entrance in the farmyard, from the ready and accurate pencil of Mrs. Stackhouse Acton. A window in the abbot's hall from a drawing by Mr. Blore has also been given, but the hall itself has been much mutilated and subdivided by modern partition. In the end wall of what is now the dining room various fragments of shafts, capitals, and mouldings have been inserted, all of which are portions of the original abbey, founded for Augustine canons by Ralph Mortimer and his son Hugh before 1179. All traces of the abbey itself have long since vanished, but no doubt some may be made out by excavating in the field in front of the present house, the irregular surface of which indicates the remains of buildings. A detached building in the grounds, or rather a portion of one, is of the fourteenth century, and part of the lofty wall that once surrounded the whole still remains in the garden. There are one or two other ruined buildings, the nature and use of which is uncertain. The entrance to the present premises is a good specimen of the time about 1350, according to Mr. Blore, who assigns the abbot's house, church, and castle of Wigmore to the same period, although some portions of the church are certainly anterior to that date. The great barn also represented in the engraving, although devoid of all architectural detail, is also referred by Mr. Blore to the same date. A large stone drain was inspected, as doubts as to its real character are said to have been raised. Some talk of its being part of an underground communication with the Castle. It is simply a huge drain carefully constructed, and showing how much importance was in those days attached to such an appendage. The examination of Wigmore Castle and church concluded the day's excursion.

The castle in its original state must have been an extremely strong fortress, both from the nature of the ground and the artificial defences. It was no doubt originally a stronghold of the earli-

est occupiers of the district, and still retains its Welsh name. A castle certainly existed here before the Norman occupation, for Edward the Elder is recorded to have repaired it. The earlier work was probably identical with the keep, part of which is destroyed, but which occupied the summit of the hill. Below this was a large square building surrounded by high walls, almost a castle of itself, which was connected with a cross wall at its lower side, dividing



Brampton Brian Castle. Entrance Towers.

the main castle into two parts. In the lower part is the great gateway, also a third fortress in itself, the whole being surrounded with a lofty curtain, protected by square and round bastions. Outside the castle is a raised work, but separated by a gorge, now devoid of buildings, but formerly well protected, and forming a strong barbican or some similar outwork. In addition to all this, strong embankments, at some distance, ran down the slopes towards the moor or marsh below, through which runs Allecox brook. Part of

the moor is still named Wigmore Lake, so that these lines of embankments extending from the top of the hill to the marsh must have rendered the approach of a large body of enemies very difficult. Wigmore Church consists of an earlier and later portion, the one being probably coeval with the first of the Mortimers and prior to the foundation of the abbey. The rest of the church, with the exception of some later alterations, is probably of the fourteenth century.

At the evening meeting the President occupied the chair and called on Professor Babington to make some few observations on the objects of interest they had seen during the last two excursions, on the conclusion of which Mr. Stephen Williams after some introductory remarks read some notes on some of the churches of Radnorshire, which were copiously illustrated by drawings and photographs. He again drew attention to the valuable work of Messrs. Lloyd Williams and Underwood of Denbigh, exhibiting in detail the churches and castles of Denbighshire. The President on thanking Mr. Williams expressed a hope that he might be induced to undertake the work, for the proper performance of which no one was better qualified. This proposal from the chair met with the hearty approbation of the members present, several of whom at once expressed their wish to support the work if Mr. Williams would undertake it. Mr. Blexam addressed the meeting on the same subject, giving it his hearty approbation and support. Mr. D. R. Thomas also gave in his adherence to the proposal, remarking that Mr. Williams enjoyed the same especial advantages with the two Denbighshire gentlemen as holding the office of county surveyor. With reference to an observation of Mr. Williams on the fact that a part of Llanbister Church was screened off as a schoolroom as somewhat singular, Mr. Thomas reminded him that before the erection of separate buildings for schools it had been the common practice to hold the school in the parish churches, a portion of them being generally but not invariably screened off for the purpose, and that it was a mistake to suppose that because there was no schoolroom there were no schools in the parish.

Mr. Barnwell read the diary of a coachman who escorted his mistress from Buckinghamshire through London to Siston, near Bath, in the year 1712, passing through Abury, where he alludes to the conversion of a sabbath-breaking cobbler by his narrow escape from one of the huge masses of stone falling on him, as it was shivered into fragments just after he had quitted his seat. Mr. Barnwell alluded to the many instances in this country as well as in France where such sabbath-breakers have been suddenly changed into these large stones. The Abury legend so far varies from the usual one, which may be perhaps accounted for that few of those masses could by any imagination be supposed to have been fossilized men or women, whereas some menbers might admit of the idea.

A paper of the Rev. T. O. Roewe on the Clungunferd Tumulus was taken as read, on account of the lateness of the hour.

The usual votes of thanks were then proposed to the Local Committee for their efficient services in making the preliminary arrangements of such a successful and pleasant meeting; to which the chairman, Mr. Green Price, of Norton Manor, responded, expressing the satisfaction he had in welcoming the Association, and requesting that he might have the pleasure of receiving them at his house to-morrow. Mr. W. Banks and Mr. W. C. Banks also acknowledged the vote.

Thanks were also voted to the curators and contributors to the museum by Mr. R. W. Banks, who entered at some length into the advantage often derived from such temporary museums.

Mr. D. R. Thomas in seconding Mr. R. W. Banks alluded to the Welsh almanack of 1751 exhibited by Mr. Wood, which contained among other curious information a calendar of the holidays dedicated to the old Welsh saints, in addition to one dedicated to King David (a painting of whom was formerly to be found in almost every Welsh church), and strange to say one to Adam and Eve, to whom the 24th of December was dedicated, probably thus placed to exhibit more distinctly the Fall and Redemption of Man.

The President then announced the closing of the meeting, which was the last public one, the meeting on Friday being confined to members only, and devoted to the private business of the Association.

EXCURSION, FRIDAY, AUGUST 11.

The day's work began with an inspection of Knighton Church, which, with the exception of the tower, is, both inside and outside, as inferior and unsightly a structure as is often seen at the present day, especially in a town. It might be difficult to make anything of the outside without rebuilding the church from the ground; but why the interior is left in its present condition was not ascertained. The age of the tower may be of either the fourteenth or the fifteenth century, as there are no particular details to guide. It is certainly not Saxon, as locally suggested.

Monaughty, or rather Mynachty, where the first halt was made, is a large Elizabethan house of plain character, two views of which will be found in the *Archæologia Cambrensis*, p. 569 (1858), being the supplemental portion of Williams' *History of Radnorshire* issued in that year. There is no evidence of any religious establishment having occupied the ground on which the house now stands, nor does the present mansion appear to have been built out of the material of any pre-existing house. A part of the estate, indeed, according to Jonathan Williams, is still called "Clôg", which signifies a "grange", it being one of the grants of Roger Mortimer of March and Wigmore to Cwm Hir Abbey. It may also have been so called because the last abbot of that establishment was allowed to end his days in this spot, according to the same authority. Mr. Williams, however, disposes of the question by asserting that

the original name was not Monachty, but Monad-ty, *i. e.*, "the solitary house", and its isolated position even now corresponds to this name. The earliest proprietor of whom any authentic account prevails, was James Price, High Sheriff for the county in 1552, and either he or his son may have built the present house. The oaken panelled work, of which there are some considerable remains, is about a hundred years later, and of a type which seems to have been in fashion in this and the adjoining county of Shropshire. A helmet and pike or spear, of the time of James I, probably relics of the civil war, are preserved in one of the principal rooms. The present owner, Mr. Richard Green Price, produced a letter of a former owner, Mr. Chase Price, who in 1766 directed his tenant to prepare apartments for Rousseau, who wished to find some quiet and secluded residence, but who afterwards changed his mind, and found a refuge somewhere in England; but probably only for a short period, as he married in 1769.

Pilleth Church is one of the plain, rude churches of the district, consisting of chancel and nave, with one of the low, diminutive towers almost peculiar to this part of the county. The font is of the fourteenth century, and is probably older than the church, which appears to be of the fifteenth. The old parish chest, as is frequently the case, is cut out of a solid mass of oak. Attached to the church is a spring, now choked up by rubbish, but formerly in great repute for its sanitary power.

Below the church is a mansion of the Elizabethan period, now used as a farmhouse. There is some good panelled oak here of the same character as that at Monaughty.

In this parish, and not far from the church, was fought, in 1402, the battle in which Glyndwr overthrew the forces of Mortimer, and made him his prisoner. Remains of the earthworks said to have been then thrown up are reported to be still in existence, but they were not visited by the excursionists.

In the lower ground beneath the old mansion, partly concealed by underwood, is an earthwork which appears to have been a fortified mansion of very early date; but whether it is to be referred to a very early mediæval date, or what is popularly called "ancient British times," is uncertain. Near it, or rather almost forming part of it, is a mound, rather too small to have served as part of the defences of the work. It has the appearance of being sepulchral. It is, however, too much surrounded with shrubs to enable any careful examination to be made of it.

Whitton Church, the next visited, is of the same date and character as Pilleth Church; but retains its screen, of later date. The south wall of the church has at some period given way, and inclines inwards, but not sufficient to make its rebuilding necessary, the restoration of the church being likely soon to be carried out.

From Whitton a pleasant drive brought the carriages to Norton Manor House, where a most hospitable reception awaited the members. At the conclusion of the luncheon Professor Babington re-

turned the thanks of the Association to their host, Mr. R. Green Price; and after Mr. Price's reply, and one or two speeches, followed by a short discussion on the Caractacus question, the visitors dispersed among the picturesque grounds commanding a charming view in the distance. Others climbed up a kind of ravine which led to the remains of the ancient manor house, for the present one has not been built many years. The most interesting part is the porch and parts adjacent, which are of late fifteenth century work or the early part of the sixteenth.

Norton Church has been lately restored by Sir Gilbert Scott. Its wooden belfry, as well as that of Knighton, will be found represented in the *Archæologia Cambrensis* of 1864. The church is one of the ordinary character, but of larger dimensions, and altogether superior to those seen in the course of the day.

It was intended to traverse a part of Offa's Dyke; but the protracted hospitality of Norton Manor House rendered this impossible.

The meeting concluded in the evening, when the necessary business of the Association was transacted.

THE MUSEUM.

THE objects exhibited were not numerous, but mostly of considerable interest.

STONE.

1. A flint arrow-head of remarkably small size.
2. An oval stone hammer pierced for handle, and measuring 8 by $3\frac{1}{2}$ inches. This was found in a peat-bog near Abbey Cwm Hir. S. W. Williams, Esq., Rhaiader.
3. Small, well-worked celt of dark brown chert, found near Knighton. R. W. Banks, Esq.
4. Portion of stone *mortarium* from Clungunford tumulus. Rev. T. O. Rocke.

BRONZE.

1. Dark green paalstab, the loop of which, from faulty casting, was not pierced. As the implement seems to have been used, it would appear that the owner of it did not attach much importance to the loop, as he would probably have pierced it. S. W. Williams, Esq.
2. Spear-head, $10\frac{1}{4}$ inches long, and well preserved.
3. Ditto, $6\frac{1}{2}$ ins. long; imperfect, and roughly used.
4. Ditto, 5 ins. long; imperfect, but having unusually large rivet-holes.
- 5, 6, 7. Portions of three spear-heads.

8, 9. Two portions of a sword (leaf-shaped), one of them being much bent.

10. The end of a sword, 12 ins. long. In its present state the point does not gradually taper to its extremity, but swells out into a kind of leaf, and terminates with a sharp point. The above nine articles were found in cutting a drain in the old Poolhole on the Oakley estate, near Bishop's Castle. Rev. T. O. Roche.

The various spear-heads, ferules, etc., forming the Broadward find, described in the *Archæologia Cambrensis* for 1872. In addition to these were the pierced tang of a sword and a fused mass of different articles: among them the lower end of a bronze scabbard, similar to those of the Powis Castle collection.

A pin, $4\frac{3}{4}$ ins. long, from Clungunford tumulus.

Rev. T. O. Roche.

A number of fragments of pottery of various qualities and kinds, mostly from Clungunford. Some of them have ornaments of the circle with central disc, such as occur on stones and rocks. Others have narrow, parallel fillets. Found with these earlier and uncertain fragments were specimens of green glazed mediæval ware.

A lump of burnt earth from the upper stratum of ashes, containing charcoal, bones, etc. With them were found fragments of iron.

Rev. T. O. Roche.

MISCELLANEOUS.

1. Basket-hilted sword, *temp.* Charles I, and apparently Scotch. Found at Treheslog, Radnorshire.

2. Rapier-like sword of the same date. English.

3. Dress-sword with ornamented handle and hilt, of the eighteenth century, or perhaps the latter part of the seventeenth century.

S. W. Williams, Esq.

4. *Couteau de chasse* with curved blade and rough horn handle, apparently of the early part of the eighteenth century.

W. Banks, Esq.

A piece of rich jewelled embroidery of the time of James II, representing the meeting of Solomon and the Queen of Sheba.

A carved oak chair with crown, from the chamber of Council House of Shrewsbury, and said to have been used by Charles I in council.

Thos. Peters, Esq.

Welsh almanack, 1751. In the calendar a day is dedicated to King David; and another, December 24, to the honour of Adam and Eve. The first of the series was issued in 1749, the second in 1751; and it was continued until 1755, when it ceased until it reappeared in 1758, after which it ceased to exist.

A manuscript course of lectures on the Gospel of St. Matthew, by a rector of Presteign in the time of Charles II.

A collection of Japanese and Egyptian implements and ornaments, by the Rev. J. B. Brown.

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Examined and found correct.

(Signed) J. MEDLICOTT, *Treasurer.*

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Oct. 23, 1873.

Indexed - G. S. U.

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1873.

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All Members residing in South Wales and Monmouthshire are to forward their subscriptions to the Secretary, the Rev. WALTER EVANS, St. Lythan's, Cardiff, South Wales. All other Members to the Rev. E. L. BARNWELL, Melksham, Wilts.

As it is not unlikely that omissions or errors exist in the above list, corrections will be thankfully received by the General Secretaries.

The Annual Subscription is *One Guinea*, payable in advance on the first day of the year.

Members wishing to retire must give six months' notice previous to the first day of the following year, at the same time paying up all arrears.

CAMBRIAN
Archæological Association.

THE
TWENTY-EIGHTH ANNUAL MEETING
WILL BE HELD AT

KNIGHTON

ON MONDAY, AUGUST 4, 1873,
AND FOUR FOLLOWING DAYS.

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Proposed Arrangements.

The following arrangements are proposed, subject to such alterations as may be found expedient at the time of the meeting.

MONDAY, AUGUST 4th.

The General Committee will meet at the Assembly Room, Norton Arms Hotel, at 7 p.m., to receive the Report, and transact necessary business.

At 8 p.m., the President will take the chair, and deliver the usual Inaugural Address. The annual Report of the Committee will then be read, and Papers follow as time may permit.

EXCURSIONS.

TUESDAY, AUGUST 5th.

RAILWAY DAY.—Excursion by Central Wales Railway, at 8.30 a.m.,—to Llanbister Road Station, thence on foot to Castle cwm Arran and British Camps on hill above Llandewy, from Llandewy in carriages to Abbey-Cwmhir and Penybont—Return by train at 3.30 p.m.

Evening Meeting at 7.45.

WEDNESDAY, AUGUST 6th.

CARRIAGE DAY.—Excursion at 9 a.m.—Gaer Ditches—Camp of Caractacus—Clun Castle and Hospital—Hopton Castle—Coxall Knoll.

No Evening Meeting.

THURSDAY, AUGUST 7th.

CARRIAGE DAY.—Excursion at 9 a.m.—Brampton Brian—Brandon Camp—Leintwardine—Wigmore Castle and Grange.

Evening Meeting at 7.45.

FRIDAY, AUGUST 8th.

CARRIAGE DAY.—Excursion at 9.30 a.m.—Knighton and its Neighbourhood—Monaughty—Knucklas—Pilleth and Norton.

Evening Meeting at 7.30, for Members only.

EVENING MEETINGS.—Gentlemen who intend to read Papers at the meetings are requested to furnish the subjects of their communications to the Rev. E. L. Barnwell, Melksham, Wilts, or the Local Secretaries Knighton, at their earliest convenience.

MUSEUM.—A temporary local Museum of antiquities, ornaments, manuscripts, etc., will be formed and held in the Norton Arms Hotel, Knighton, which will be open daily during certain hours. Contributions towards the Museum are earnestly requested, and should be sent not less than a fortnight before the Meeting, directed to the care of one of the Curators.

The Committee of the Association are responsible for the safety of all articles entrusted to their care, and will return them, free of expense after the meeting.

Careful lists and descriptions, with the names and residences of the Contributors, should accompany the articles. Glazed, locked cases will be provided for the more valuable articles.

TICKETS.—Particular attention is directed to the rule that no person (not being a Member of the Association) will be considered as joining any Excursion, unless provided with a ticket for the week; and that all persons accompanying the Excursion must exhibit their tickets when required.

Members on their arrival in Knighton, are requested to apply for their tickets at the Post Office, High Street; and to enter their names and addresses during the Meeting in the book provided for that purpose.

Tickets admitting to all the Evening Meetings and Excursions, and to the Museum, will be issued by the Local Committee to Non-Members of the Association on the following terms; viz.,

Family Tickets, to admit all members (<i>bona-fide</i>) of a family residing together.....	£1	1	0
Double ditto to admit lady and gentleman	0	12	0
Single ditto.....	0	7	6

All Subscribers of £1 : 1 : 0 and upwards, and takers of family tickets, are entitled to the Journal of the Association for 1873 or 1874, as may be preferred.

Subscribers of less amount than one guinea will receive a printed Report of the Meeting.

All the above Tickets admit to all the Excursions, Meetings, and the Museum.

Single Tickets, admitting to the Evening Meetings only, may be had at one shilling and sixpence each. These tickets will avail for the week. All the above tickets must bear the name of the holder. Admission to the Museum (*Non-Members*) one shilling each.

The cost of Conveyance to the different Excursions will be additional; but ticket holders will be entitled to participate in the benefit of special arrangements that may be made.

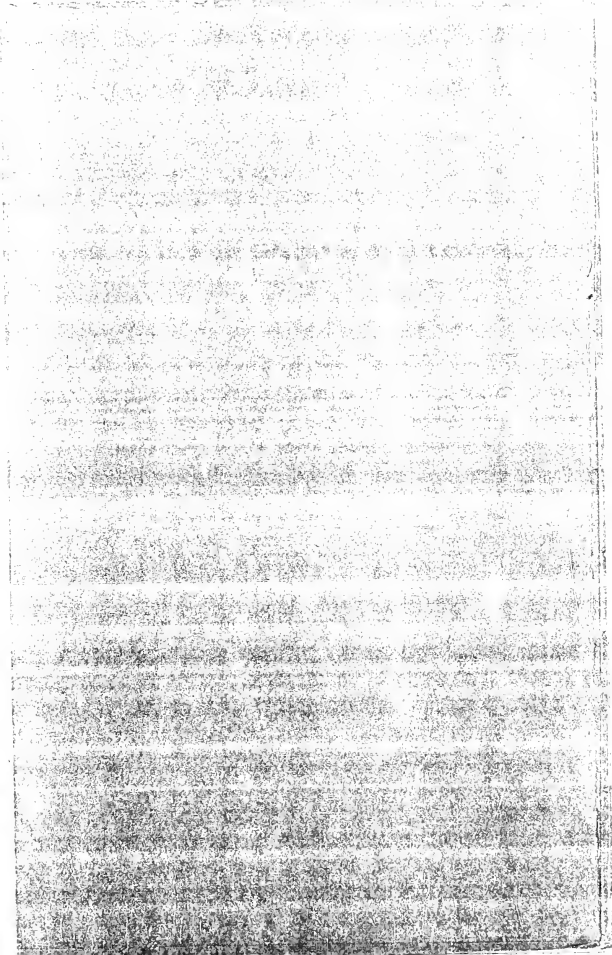
Subscriptions to the Local Fund will be received by the Local Treasurer, at the North and South Wales Bank, Knighton.

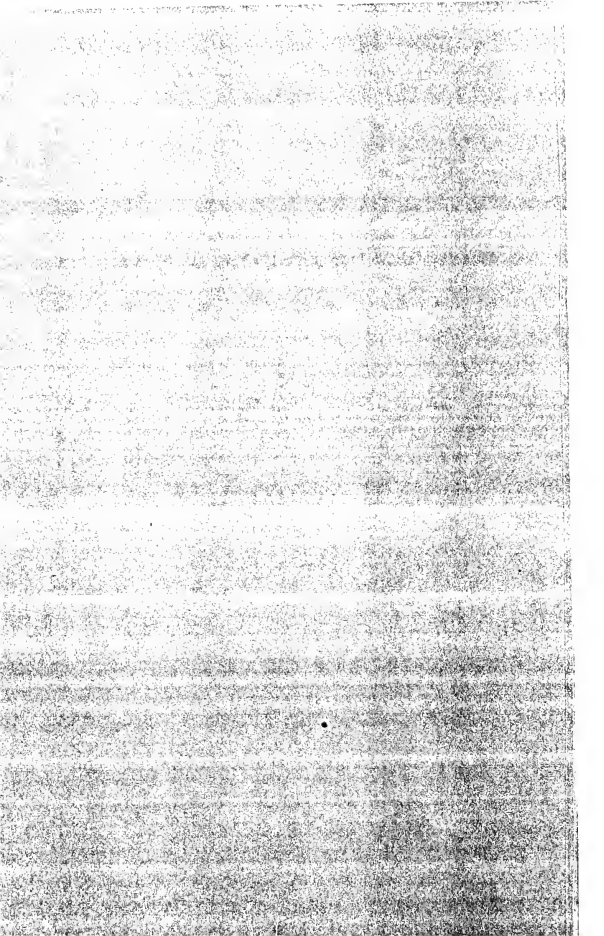
The attendance of ladies at the Excursions and Evening Meetings is particularly requested.

Ladies and gentlemen are requested to be ready to start upon the Excursions at the hour stated in the programme, and not to linger at any place when the signal for departure is given.

HOTELS, ETC.—The principal Hotels are the Norton Arms, the Swan, the Crown, etc., where Members from a distance and strangers attending the Meeting will find every attention. Good private lodgings may also be had, and a book of reference will be open at the Post Office, Knighton.

Ladies and gentlemen wishing to join the Association are requested to forward their names and addresses to the Rev. M. L. BARNWELL, Melksham, Wilts; or to the Rev. WALTER EVANS, St. Lythan's Vicarage, Cardiff; or to the Local Secretary, Knighton.





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